REPORT RESUMES

ED 017 360 RC 002 277

AMERICAN INDIAN EDUCATION CONFERENCE, USE OF EDUCATIONAL WEAPONS IN THE WAR ON POVERTY (6TH, ARIZONA STATE UNIVERSITY, MARCH 12-13, 1965).

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ARIZONA STATE UNIV., TEMPE, COLL. OF EDUCATION

PUB DATE 12 MAR 65

EDRS PRICE MF-$0.50 HC-$2.92 71P.

DESCRIPTORS- ANTHOLOGIES, AMERICAN INDIANS, CONFERENCES, EDUCATION, FEDERAL PROGRAMS, PROBLEMS, PROGRAMS, SPEECHES, SERVICES, OEO, COMMUNITY ACTION PROGRAMS,

AN ANTHOLOGY OF SPECHES AND REPORTS DELIVERED AT THE SIXTH ANNUAL AMERICAN INDIAN EDUCATION CONFERENCE IS RECORDED IN THIS DOCUMENT. ONE SPEAKER STRESSED THAT AMERICAN INDIANS SHOULD BE PROUD OF THEIR IDENTITY AND ATTEMPT TO IMPROVE THEIR LIFE THROUGH EDUCATION. THE SECOND SPEAKER ENCOURAGED SERVICE TO THE TRIBE THROUGH EDUCATION. THE PROBLEMS IN INITIATING FEDERAL PROGRAMS ARE EXPLAINED BY A REPRESENTATIVE FROM THE OFFICE OF ECONOMIC OPPORTUNITY AND A TRIBAL CHAIRMAN. INDIAN REPRESENTATIVES EXPLAINED THE DIFFICULTIES IN PERSUADING THE INDIANS THAT THEY NEEDED HELP TO IMPROVE THEIR LIVES. VARIOUS OTHER SPEAKERS REPRESENTING FEDERAL PROGRAMS URGED COOPERATION AND PATIENCE IN ESTABLISHING PROGRAMS FOR INDIANS. (JS)

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SIXTH ANNUAL AMERICAN INDIAN EDUCATION CONFERENCE

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Theme

Use of Educational Weapons in the War on Poverty

March 12-13, 1965

Grady Gammage Memorial Auditorium

Arizona State University

Tempe, Arizona

RC 002217

SIXTH ANNUAL

AMERICAN INDIAN EDUCATION CONFERENCE

Theme

Use of Educational Weapons in
the War on Poverty

Sponsored By

Indian Education Research Center

College of Education

Arizona State University

Tempe, Arizona

and

Dawa-Chindi American Indian Club

Arizona State University

March 12-13, 1965

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Grady Gammage Memorial Auditorium

Arizona State University

Tempe, Arizona

TABLE OF CONTENTS

Page

Morning Session, Friday, March 12, 1965

Invocation: Rev. Roe Lewis
Address: Dr. Karl Menninger, Director, Menninger Clinic, Topeka, Kansas 1

Noon Luncheon

Address: Mr. Charles E. Minton, Executive Director, New Mexico Commission on Indian Affairs 6

Afternoon Session

Reports: Mr. Peter MacDonald, The Navaho Tribe 15
Mr. Robert Fox, Chairman, Three Affiliated Tribes 20
Address: Mr. James Hena, Tesuque Pueblo 24
Address: Mr. Stanley Paytiamo, Community Action Committee, Acoma Pueblo, New Mexico 29

Evening Banquet

Address: Richard Boone, Director, Community Action Programs, Office of Economic Opportunity, Washington, D.C. 32

Morning Session, Saturday, March 13, 1965

Address: Mr. Francis McKinley, Assistant Director, Indian Education Center, Arizona State University 38
Address: Mrs. Mary Riley, Chairman, White Mountain Apache Education Committee 41
Address: Domingo Montoya, Chairman, All Pueblo Council, Sandia Pueblo, Albuquerque, New Mexico 42
Address: Mrs. Vivian One-Feather, Former Miss Indian America, Pine Ridge, South Dakota 45
Address: Mr. Warren Cardwell, Director, Indian Unit, Community Action Program, OEO, Washington, D.C. 50

Noon Luncheon

Address: Dr. James Officer, Associate Commissioner of Indian Affairs, Washington, D.C. 52

INDIAN EDUCATION CONFERENCE

MORNING SESSION

March 12, 1965

INVOCATION

Rev. Roe Lewis:

Almighty God, who art our Father, we are thy children in all our wayward ways, in all our weaknesses and all the mistakes we have made, yet thou art most merciful, most kind, most forgiving. We ask thy blessing upon this conference, that through thy guidance, thy love may be manifested in the various discussions and in the various addresses that will be given for the specific purpose of the welfare of our Indian people. So our blessings go out to those who administer this conference.

Bless especially the Tribal Chairmen, Tribal Councilmen, and other Tribal Officials. Give them wisdom that can only come from above that thy will may be manifested, may be experienced as they go out to put into effect the Economic Opportunity act: an act which may enable our people to realize more of the material things of life.

Again we pray that thy spirit and thy presence may be in all our hearts as we come to the turning point of this fine conference. These things we ask in the name of Jesus Christ, who is our Lord and Saviour. Amen.

WHO AM I?*

by

Karl Menninger

Do you know who I am and do I know who you are? I know that you are people, who, like myself, are interested in a special aspect of education - education of a people to whom education has not always been the highest objective.

I know what that means because I come from a group of people in Pennsylvania who considered it sinful to go very far in education. People in my mother's family broke the rule of the community, went off to school and were regarded as wicked for exposing themselves to temptations of the devil and the world. That wasn't the right thing to do at all, according to this group of people.

Fortunately, my mother met a man from a different township; this would be almost like meeting someone from a different tribe. He said education was a good thing; and he was going to teach school in the vicinity, which he did. Because of this, my mother became interested in education and she also became a school teacher. She came out west, as they called it, to Kansas, which was pretty far in those days, and there she met my father.

My father was one of those people who is "foolish" enough to be a teacher and think there were better ways to teach and that nothing was more exciting than teaching. He was going to teach and teach he did, and that was very fortunate for me.

So you see how I grew up--in a family where education is considered important, and the teacher is a very important person. Not only that, but I grew up in a family where my mother couldn't understand how some of the old people didn't think it was so important. Not just because they were stupid, because they weren't, but because they didn't see its usefulness. Therefore, I grew up with the simple fact that not everybody thought education was as wonderful as my family thought it was.

Now I have told you something about myself. You have heard my introduction and now you know a little bit more about who I am. But do you know who I am yet?

One of our best psychiatrists is now a great teacher at Harvard. He doesn't do much individual counseling any more because he is teaching, but I am glad he is where he can reach many important people. For several years, he traveled as a guest with some friends. First, he visited the Sioux, then the Dakotas, and later was with some of the Pacific Coast tribes. He was interested in the childhood of all of us, and our children. Why did some of our children have difficulties later in life? He returned with the conviction that the most important thing in all childrens' lives is to establish with a kind of certainty what their own identity is--just who they really are. He said the American Indians, or at least many of them, have trouble with this. They don't know whether they are Arizonans or Hualapais or Republicans or Democrats or something else. This becomes more confusing for them if they have had more outside contact.

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*This article was taken from the tape recording of a talk to Indian high school students and others attending the 1965 Indian Education Conference at Arizona State University.

We psychiatrists see many people who are not sure of their identity even after they are married and have children of their own. You may think we psychiatrists just see people who are out of their mind and are very crazy indeed. But this isn't so. We see many people who are just a little mixed up. We see some adolescent kids who are just mixed up. Sometimes they make a lot of noisy demonstrations to act as if they didn't know and only show that they don't know.

So, I want you to think a little about identity.

I suppose people know me as a doctor, and as a teacher. Maybe they know me as a friend. I have some friends. They know I'm Bob Roessel's friend. These are my friends: Fred Kabotie, Helen Peterson, Clarence Wesley. A whole lot of people. Yes, I know them, they know me. But still that's my identity. I'm that fellow from Kansas who is kind of interested in problems of the Hopis, Navajos, the Senecas and many other tribes. But still they don't see me very often. I don't see you very often. I don't even know the names of some of you, so my identity is still a little obscure, isn't it?

Shall I tell you a little about the mental health program in Kansas, our state hospitals and our Menninger Foundation? I get to thinking about this, perhaps most acutely this way--people say, Why are you so much interested in the problems of the American Indians? It is because they are inventive and ingenious, have a great concept of beauty and a wonderful philosophy and great dignity, and for other reasons. Those are nice reasons, but why specially?

Now, I gave a lot of thought to that, and I decided it was because I'm interested in the American Indians because in a way I am one. To explain that, I mean in this manner of identity.

As I said, our family began in Kansas, where I grew up, went to school with other Kansas kids and then I went away to college. When I went to college, I went 500 or 600 miles east, and when I arrived there, the fellows would say: "Who are you? Who is this guy?" I told them, "I'm Karl Menninger."

"Menninger, that's a funny name. I never heard that name before."

"No, I don't think you did. There is only one family of the Menningers."

"Well, that's a very funny name. I never heard of the family," they said. "Who are you? Besides, Menninger sounds like 'vinegar'."

So for the first year in college I was called "Vinegar." That was a fine start, wasn't it? Well, I'm not vinegar, whatever I am. They kept saying, "Where are you from?" I'd say, "From Kansas." They'd let out a whoop at that, "Kansas! Now ain't that something! Where is that place anyway?" They were teasing me; I didn't know it and it hurt my feelings. I would reply it's a fine state. They would say, "What's fine about it?"

"My gosh, it's a good state to come from, isn't it?" But there was one worse state in the nation and that was Arkansas. I said that Arkansas was a fine state, too. "Oh, well," they said, "you people out there on the plains don't know what anything beautiful is. Now come and look at our lovely lakes here." I said the lakes were nice but kind of smelly. Their reply was, "That's because you are from Kansas, and what do you expect from anyone from Kansas?" You see, I was a little green and I didn't quite know my own identity. They had caught me, and they laughed at me.

I had done some amateur dramatics in high school, and I thought I'd try a little dramatics in college. I tried out but wasn't accepted. I thought it was because I was from Kansas, but of course, it was really because I wasn't a good enough actor. Then I thought I'd write for the school newspaper. I tried that, and didn't make it, and again I thought it was because I was from Kansas. They didn't take me into any fraternities and I knew why: I was from Kansas.

Then I began thinking: Why should they take me in? What have I done? What have I got to be proud of? So I said to myself, I've got to have something to be proud of myself, and not just rely on the fact that back home everybody in high school knew me. What am I? Well, I'm a citizen of a great big complicated country, that's one thing for sure. It is full of all kinds of people and there is some advantage in being from Kansas: there's not so many of us. I am more of a rarity at college.

It was kind of an honor to be called "Kansas." (They called me Kansas after they quit calling me "Vinegar.") Then I thought, "I've got to do something other than just being from Kansas, or my identity will stop there."

The next thing I began to realize was that there were a lot of people in college who were rarer than Kansans. Some fellows at the university were from China. I became acquainted with one whom I liked very much. I joined the International Club and became acquainted with some fellows from Peru and a couple of Germans. This was before World War I. There had been some rumblings about war in Europe, and one night the fellows from Germany and France had a big debate about it. I opened my eyes to the fact that every person had a different background.

We got together and tried to get further acquainted in order to identify what the differences in background were, and in what ways we could exchange ideas with one another and still stay friends. As I remember, this was during 1914, the first year of the war, but these Germans and Frenchmen were still friendly because we belonged to the International Club and were talking it over. Some of us sided with the Germans and some with the French.

* * *

I think of these conversations when I remember the hardships my grandparents and parents went through in coming from Europe. I should be proud of my parents. I never did brag about them much, but I wasn't ashamed of them. When I was in college, I thought, well, they are back in Kansas, and Kansas doesn't rate very high here. So I didn't say much about them. Yet, have I given as much credit to my parents as I should have?

Maybe Kansans have other qualities that I don't have. Maybe I don't have to be so ashamed of Kansas. Maybe I can begin to see some good in Kansas. In fact, I'm kind of proud of Kansas. I told myself that there were many good things about Kansas, things that these jokers at college don't know--they are just ignorant.

And I got to thinking of Kansas at a distance and remembered it as rather beautiful. I kind of wished I was back there. Maybe this poor, ridiculous place I came from is better than I thought. I began to brag about Kansas. For a while they teased me. Then they began to hush up. They said, "Well, you know, he is proud of Kansas, and maybe he's got something."

I said, "What other state in the nation is right square in the middle? No other state but ours. It is the same distance west of the ocean as it is east of the Pacific, and the same distance north and south to another country. I think it is a unique state, and I believe I'll go back there."

Now, a lot of my friends said they were not going back home when they graduated. "Are you?" they asked me. I said that yes, I am. "Oh, we're not," they said. "Why, we live in a fine state just south of here, but we're not going back there. The people are too dull. Don't go back home. Let's go to New York--that's the thing for us young people to do. The opportunity is in New York."

I said, "I don't think there is opportunity in New York, but I think there is in Kansas."

"Don't be so green. You've got to go to New York where everyone is lively. That's where big things are going on."

"Is it really?" I asked.

In later years I was in New York awhile, and I was glad I made the choice I did.

I went back to Kansas and said to myself, "Well, maybe there are some things to criticize about this place, but, right or wrong, I am a Kansan, and I always will be a Kansan." Now I began to have as an identity: "I'm the young fellow from Kansas."

Kansas has been good to us. I belong to it. Like the song, Oklahoma! "The land we belong to is grand, and we belong to the land." And the land belongs to us. Well, Kansas doesn't have as nice a song as Oklahoma, but we have the same idea. At least I did. I said, "There are some things wrong in this state and I'm going to try to improve it a little."

After many years, Kansas has improved. What Kansas can do, you can do if you want to. Kansas became the leading state in psychiatry, and I'm proud of that, too. And I'm identified with that.

The point I wish to make is that one can find one's identity and be proud of what one is and be proud of the people one came from, and be proud of one's past and of one's future. Because once an identity is established, I think one will be proud of it. I think every Hopi ought to be proud of the Hopis. I'd be proud just to associate with the Hopis. Whether because of their wonderful philosophy, art or ceremonials, I'd be proud to be a Navajo. No one else can make such beautiful things as the Navajos do. I'd be proud to be a kind of distant or associate relative of the Navajo, too. I'd be proud to be a Hualapai. I'd be proud to be whatever I was, just like I'm proud to be a Kansan.

I know some bad spots in Kansas. I'm not going to tell you about them. We're trying to improve them. I don't say it's perfect, but I'm still proud of it. I think we've got to be proud and I think we need to combine pride in what we have with recognition as to what we don't have. But the recognition of what we do not have should not depress us: it should inspire us and make us feel responsible for a change.

You have to have some hope. You know, hope is a precious feeling. Look in the Encyclopaedia Britannica and you'll find all about love. You remember St. Paul talked about faith, hope and love. You'll find a lot about love, and you'll find a lot about faith. But you won't find one word about hope. Why do you suppose that the Encyclopaedia Britannica, which we used to think was pretty authoritative and had everything in it, doesn't mention hope? What's a world without hope? But look in history books and you'll find a peculiar thing: For many centuries hope wasn't considered nice. It was considered an evil. In the old Greek plays, hope was a kind of nuisance; hope was something that fools indulged in. The wise people knew there wasn't any hope. Everything is already settled by fate.

You know, the Jews are the most hopeful people in the world. Despite all the disasters which have happened to them, and all of their people who have been exterminated, no group has survived as many misfortunes as have the Jews. The eternal hopefulness of the Jews is perhaps one of their greatest assets. Without hope, what's the use of teaching? What's the use of anything we do if we don't have hope? Now you say, hope gets to be a kind of dreamy expectation that something will happen? No, that's not hope. Hope has more substance than that. Hope is something positive. Hope is an asset in every treatment that every doctor gives, in every lesson that every teacher gives. It is the idea that it is possible that things can be better.

This is all summed up in very simple English and in the words of a song which I heard recently on television when a new version of "Cinderella" was presented:

It's impossible for a plain yellow pumpkin to become a golden carriage. It's impossible for a plain country bumpkin and a prince to join in marriage. And four gray mice will never be four white horses. Such fa la and fiddle dee dee is of course, impossible. But the world is full of zanies and fools who don't believe in sensible rules, and won't believe what sensible people say; because these daft and dewy-eyed dopes keep building up impossible hopes, impossible things are happening every day!

But it is possible, says the other, for a plain yellow pumpkin to become a golden carriage. It is possible for a country bumpkin and a prince to join in marriage. And four gray mice are easily turned into horses. Such fa la la and fiddle dee is, of course, quite possible. For the world is full of zanies and fools who don't believe in sensible rules, don't believe what sensible people say; and because these daft and dewy-eyed dopes keep building up impossible hopes, impossible things are happening every day.

INDIAN EDUCATION CONFERENCE

LUNCHEON

March 12, 1965

Charles E. Minton, Executive Director, New Mexico Commission on Indian Affairs.

"Some Thoughts on Transition and Change"

We have been hearing and thinking a good deal about transition and change, and I thought that today I would pursue this subject with special reference to Indian youth.

Sunday before last I listened to a radio program in which a machine simulated the sounds of the human voice. The sound was "painted" on and the words came out quite clearly, first as monotone and later with an inflection that more closely resembled the human voice. There was even an attempt at having the machine "speak" in a foreign accent--German, Spanish and French--but this was not as successful, although it will, in time, be perfected.

The crowning performance was when the machine "sang," tones having been "painted" on with great precision. It was fascinating. The theme was the first two lines of Longfellow's poem,

> I shot an arrow into the air,
> It fell to earth, I knew not where;

You may remember the two lines which follow:

> For, so swiftly it flew, the sight
> Could not follow it in its flight.

It was equally difficult for the mind to follow the vast scientific knowledge that made this "talking machine" possible. Fifty lines can be painted on a continuous celluloid roller which passes under fifty rays of light. All that really remains is for scientists to hook up speech synthesizers with large computers and the dream of men and machines talking to each other will become a reality.

For some reason my mind went back many years to a Navajo medicine man who lived near Mesa Verde and whom I may have mentioned before. He had a faculty, or whatever it might be called, that some might think even more wonderful than the talking machine.

Although the family had a large flock and could afford the creature comforts, the old man embarrassed them by working on the road, eating anything he pleased, and wearing old clothes that made him look like a candidate for welfare assistance. Looking at his features, however, you paid no attention to his garb, for he was one of the old type Navajo, a breed that is gradually disappearing. He was a distinguished looking person.

All the more reason, thought his family, that he should dress decently, not eat just anything, nor work on roads like a common laborer, and so one day they decided it was time to let him know that he was a source of embarrassment to them.

The old man was unmoved. "It is not important," he said, "where I work or what I eat or what I wear. It is only important what I think. I can sit in my hogan and think to my friend on the other side of the reservation, and in my think I say to him, 'In four days I will see you in Chinle.' And when I come, he is there." That was important; the other things were not.

Which is more marvelous, to communicate long distances by thinking, without having to use words, or to invent a machine that can talk, which will say what you want it to say? With the medicine man, it was probably an aspect of his religion. The machine was a product of scientific research.

At the turn of the century, Thomas Edison invented a different kind of talking machine; sound and song and dialogue were reproduced when spoken or sung into the machine. But no voice was used in the new talking machine; sound was "painted on" the apparatus, and in some way, mysterious to us, it simulated the human voice.

When the adding machine was invented that, too, seemed quite a marvel; then we had calculating machines and business machines. Twelve years ago came the computer, the electronic brain. It is taking over in offices, factories, banks and in government. We hear about computers that read and write, design airplanes, create music, balance assembly lines--computers that almost think for themselves.

What scientists are working on now are computers that will develop their own intuition and emotion. They will speak when spoken to and be able to see and hear. (Maybe they will have the last word.) Computers will play hunches and make their own decisions. (You might keep this in mind when boning up for exams.)

But today's best computers are crude when compared to what lies ahead. Computers now range from desk-size models to mammoth machines that fill a six-story building, costing from $20,000.00 to six or seven million dollars. The first model computer, only twelve years old, is now on display as an historical relic in the Smithsonian Institution.

The observation has been made that technological revolutions are as old as the human race. The scientist who authored Cybernetics said that first man who picked up a club to brain his enemy made bare hands obsolete; the domestication of the horse made the human being obsolete as a beast of burden; invention of the horseless carriage made the horse obsolete as a beast of burden. He became a pet. The man on horseback became the man behind the wheel.

Computers may make the man behind the wheel obsolete as a driver, but as Dr. Norbert Weiner pointed out, he will not become obsolete as a human being. We may no longer need him to guide the movement of a mechanical conveyance, but we need him to help guide the destiny of the human race.

I mention these things because we have been thinking and talking about transition and change. The pace grows faster and faster, and we can sympathize with the man who cried out, "Stop the world! I want to get off!" But we would have to be very dull indeed not to see the need for education in all of this and not to be eager to be a part of it all and looking forward expectantly to what lies just around the corner.

There was a man who graduated from MIT with honors, who was considered something of a genius at school. But one day, when his son was home from school, he saw the boy's college math book open on the desk. He picked it up and looked through it, but couldn't understand it. In one generation his knowledge had become obsolete.

I am thinking not only of transitions in education but also in tribal customs and religious practices, in Indian attitudes, in concepts of work and responsibility. These affect all of us, and to a considerable degree they affect and influence Indian youth, so it is important that you think about what is happening.

Transitions occur in legislation, too. There is a continuous ferment in the Congress of the United States as well as in some of the States to be rid of the Indian problem, a problem which the White Man, and not the Indian, created.

You should know about the seven bills introduced into Congress by Senator Ervin. You need to keep abreast of this and other pending legislation which affects Indians, because some day you will have to handle the problems which such laws create.

The seven bills of Senator Ervin are Senate Bills 961 to 967. They involve constitutional rights of Indians. We have discussed these with Pueblo leaders, who approve only one of the seven.

Then there is in the present Congress House Resolution 80, which authorizes the Committee on Interior and Insular Affairs to make investigations and studies, but more specifically to include these matters within its jurisdiction: "(a) The administration of Indian affairs by agencies of the Government participating therein, the programs and policies of those agencies, the adequacy of existing Indian legislation, and the effectiveness with which it is being administered and with which moneys available to carry out its purposes are being used; (b) the release of Indian tribes and bands from Federal supervision, preparation therefor, and the effects thereof; (c) the availability to Indians of health, education and welfare services and the extent to which they are receiving the full benefit of Federal programs in these areas; (d) the utilization of tribal land and other resources, with particular attention to the means of developing the skill and attitudes required for such utilization; (e) and the study and analysis of treaties and other written agreements between recognized Indian tribes, nations, or bands and the United States."

Indian leaders, at least among the Pueblos, are inclined to be touchy about the prospects of Congress looking into the "utilization" of their lands. They are touchy about anything having to do with their lands or that seems to present a threat of premature termination of Federal services. House Resolution 80 will seem to some quite constructive and innocent of destructive intent, while to others it will appear to contain a threat to tribal existence. But the question is, are you concerned about it? Are you interested? Do you care? If so, what will you do about it?

When I organized the first Indian Youth Council eleven years ago, it was partly to give Indian youth a knowledge of affairs that they would some day have to grapple with, if they cared enough about their people to stir themselves, and it was gratifying to see that they did care. And many still do.

I came on the Indian scene some 35 years ago when the average annual income of the Navajo was said to be $85.00, which is less than 25¢ per day, and the incomes of the other tribes were not much better. There have been marked improvements in standards of living among some of the tribes, improvements which came with the exploitation of natural resources such as uranium and oil. This brings to mind a cartoon which appeared in The New Mexico Stockman about fifteen years ago.

The cartoon depicted the traditional hogan, but with a television antenna sticking up out of the smoke hole. A uniformed butler, in knee breeches and formal attire, stands very stiff and dignified in the door of the hogan. A man, perhaps a salesman, is calling on the man of the house, and the butler is saying, "Mr. Many Goats will see you now, Sir."

That would constitute quite a transition, wouldn't it? However, it hasn't come to that as yet; the transition is most marked at Window Rock. But you will see changes at Laguna Pueblo, where there is a modern electronics plant, at Dulce, where the Jicarilla Apaches have established a leathercraft industry and a sawmill, you will see it at the new sawmill on the Navajo Reservation, in housing developments here and there, and at Mescalero, which has the first Indian-owned ski resort.

You will see it in the increasing number of pickups instead of wagons and teams, in the increasing number of babies that survive their first year, the decrease of blindness due to trachoma, the appalling and heartbreaking increase in the use of liquor, and the number graduating from high school, vocational school and college.

Was it better in the old days? One day, when one of the Pueblo governors was in the office I asked this question. He said, "Yes." We got to talking about other things, and later on in our conversation the subject of irrigation was brought up, and he told me about the difficulty he used to have in getting water on his fields. "We had to walk four miles to let the water into the main ditch, and then four miles back to the pueblo to get it onto our land; but now we have an electric pump, and all we have to do is turn it on."

I said, "Governor, which was better, the old days or the new?" He did not hesitate. "The old," he said.

One day, in talking with a younger pueblo leader about the importance of voting, I said that it was the only weapon left to the Indians and it would strengthen their position.

This man worked in Albuquerque and had to drive 30 or 35 miles to and from work each day. When I brought up the subject of voting, he said, "We want to keep our old ways. We don't want to mimic the White Man. We want to stay the way we have always been."

I said to him, "When you go to work in Albuquerque, do you dog trot or ride a pony?" He said, "It's a long way; I have to drive my car."

"And when you are in Albuquerque and need to get in touch with someone, do you send up smoke signals or use the telephone?"

"I telephone, of course. We don't use smoke signals any more." And so we find these inconsistencies, which we realize simply indicate the sad and poignant longing for a way of life that has gone forever.

What further changes can we expect? Well, we are told that the White Race is on the way out, that in time it will be overwhelmed by the Yellow Race and the Black Race. The population of China is now 700 million. By the end of this century it will number a billion -- one thousand million.

If we read the papers, we know that the Black Race is in revolt and intent upon destroying not only its White oppressors, but also the missionaries who have gone over there to serve and help them. Such is the effect of blind, unreasoning hatred.

How many will be on the moon by the Year 2000? I heard a Navajo boy, entered in a speech competition at a recent Navajo Youth Conference, say that when the astronauts land on the moon they will find Navajos there to welcome them, because that is where the Navajos came from, according to his grandmother. I don't know anything about that, but I have heard Indians say that they wish the White Race would all go to the moon and leave this country to them.

There was a time when the British Empire was so vast that it was said the sun never set on the British Empire. But it is broken up now, along with other European nations that were once powerful, so that they have found it expedient to form a federation--excluding the British--such as the Common Market, in order to protect their interests. Napoleon's dream of a United States of Europe may yet become a reality, if it is not too late.

The White Race has been busy trying to destroy itself. The Germans under Hitler killed six million Jews, one-third of the entire Jewish population. The millions who were killed in World Wars I and II represent a staggering figure.

Meanwhile, the underdogs, the Yellow and Black Races, are bent upon conquering their oppressors. This is not a prophesy of doom; this is what scientists think may happen, and they have been saying so ever since I can remember. It begins to look more and more as if they may be right.

This country has been trying to make amends for its ill treatment of the Indian and the Negro, trying very hard to improve conditions all over the world. It would astonish you, if you knew how many non-Indians have been and are fighting for Indian rights.

Where international affairs are concerned, with the power struggle now going on, it is hard to guess what the outcome will be, but we don't have to stand idly by and simply act as spectators. There is much to do that could be helpful and constructive, much to prepare for, much to give ourselves to, and this means that we must prepare for whatever role we plan to play. I hope it will be an unselfish, useful one and that the world will be better for your having been a part of it. Edmund Burke said, "All that is necessary for the forces of evil to win in the world is for enough good men to do nothing."

I can assure you that it won't be easy. Those who dedicate themselves to service to their fellowmen come to know what frustration really is. But we have to keep on, knowing that obstacles constitute a period of testing and training, in which we are given a chance to prove whether we can take it and come back for more, or have to give up.

One of the rewards of service over a period of many years is the opportunity to watch the development of kids you have believed in and cared about, some still in school and some who have graduated from college, married, and accepted increasing responsibilities.

A letter from one of these recently gave this prescription: "I am sure that what the Indian world today needs is not gifts and praise or worship of the past, but good old-fashioned firm and stern counsel to help us realize that we must stand together and yet be independent."

For quite some time it has been my practice to search for brains and character--they don't always go together--among Indian youth and to see that these kids were educated, meanwhile grooming them for service to their tribes. I have been very fortunate, because I can honestly say that I have never picked one that did not prove himself worthy of the trust placed in him.

Let me illustrate what I mean by hanging on and never giving up. Some of you may have heard me mention a Pueblo boy who always wanted to practice medicine, but who had a health problem. His lungs were never very good. He was in the hospital for a long time when he was a little boy, and from time to time he would have to drop out of school. But he refused to give up and always came back for more.

He determined to obtain the best education possible, so he went to the schools he considered the best, both pre-med and medical. This made it all the harder, because he was not a brilliant student.

Then a month before graduation from medical school, with his diploma almost in his grasp, he was ordered to the hospital for lung surgery. The doctors had decided that the only way to clear up the persistent infection in his lungs was to remove the lower part of them, and so a lobectomy was performed.

This didn't daunt him, however. He wrote, "Just the same, I am going to attend my Commencement if I have to get there in a wheel chair." And he did.

I had a letter last week from another one, who hopes to get his PhD this spring. He, too, wanted the best education he could get, and he applied to and was accepted by the university he considered the hardest to get into--and stay in. He wrote:

"The past 1-1/2 months have been the most productive in my life, in that my schedule about equals yours. The faculty is determined to drive me to the limit of my endurance before I get my degree, probably so that I will appreciate it. I have no regard for the time of week or day because I have had to go at about 80 hours per week. I have to learn to read French (like other Pueblo Indians, he speaks three languages, but not French), I must appear before the faculty for an hour to defend my thesis proposal, prepare a paper for presentation at a national professional meeting in April, and write the dissertation, all by the middle of May. This is to say nothing of the fact that my bibliography of things read in preparation for writing the thesis total about 120 books and articles for the past six weeks alone. However, this is far from a complaint because there is nothing I like better than working with a clear sense of direction toward almost insurmountable goals..."

He spent forty or more of his precious hours helping his pueblo by working up a proposal for a Community Action Program under the Economic Opportunity Act, and that set him back, but he never refuses an opportunity to assist his people. He is another of those I latched onto many years ago and never let go--and he, like the others, has never let up. It isn't easy for them at best, but especially when there are a wife and child to look after. And there is one indomitable fighter getting his bachelor's degree this year who has a wife and four children!

I could go on at length about these kids, but I want to tell you about one who is still in high school, expecting to graduate this June. He is a Navajo boy whom I picked out while he was in an Indian boarding school. His English was limited and faulty, as it usually is, but he was eager to learn and he had a quality that seemed worth developing.

One day he wrote that there wasn't enough to do at boarding school, and would I send him a Latin text so he could teach himself Latin? I sent him a high school text. Also, he wanted to learn to play the piano, and he worked on that after classes at school. Then last spring he wrote and asked if I knew where he could go to summer school; he wasn't learning enough. So I arranged for him to attend the summer session at the best college preparatory school I knew in this region.

He was the only Indian student in the school, but he earned their respect and became very popular. I learned, to my surprise, that his favorite summer sport was kayaking, and his teacher reported that he not only became highly skilled in the operation of his kayak, but he also studied and charted water currents.

The school was so interested in his development that he was given an opportunity to take his senior year of high school there, and he was glad to accept, because he had become attached to the school. As he entered the home stretch in the second semester his letters became less frequent, but there was a steady improvement in his English.

When he came down to see me last summer to talk over college, I learned that he wanted to enroll in one that had exceptionally stiff entrance requirements as well as high academic standards; but he said he would work hard, try to pass the College Entrance Board examinations and be ready by the time he graduated from high school.

It is too early to tell what the outcome will be, but the other day I received a report from his Anthropology teacher which indicated the substantial progress he has made. The report read:

"His project was one of the most ambitious projects attempted by any student, and has unique educational merit in that its product, the writing of Navaho, should continue to reward him and all those who may read some of his writings. He first familiarized himself with the sounds concerned and then practiced using them in written exercises. He then demonstrated a real facility in oral translation of selections from Chaucer's Canterbury Tales into Navaho, which were recorded on tape. These were then played back and he transcribed them in Navaho, with part of his text including an interlinear translation, revealing his remarkable fluency. His superior application, self-direction and patience made it a pleasure to work and learn with him. I hope he will be encouraged to continue in this commendable effort."

He will, of course, be encouraged to continue, because when I take them on, it is for the long haul. His strong interest in language, in expression, makes me wonder whether he will pursue his declared intention of becoming a physician so he can practice the healer's art among his people and become a modern Navajo medicine man with an M. D. degree or whether by the time he finishes college and is ready for pre-medical school he will have chosen another profession.

And so I think back to the old medicine man who thought the thing that was important was to think, and not only the act of thinking but what was thought. "It is important only what I think," he said.

A quality possessed by both the medicine man and the boy is a deep reverence for their tribal religion and culture. But the old man is gone now, while the boy is just starting out.

A letter from the boy when he was returning home on the bus from summer school made me realize that his tribal culture meant something to him. Leaving school was a very moving experience for him. He wrote, "Never before have I missed a school until this one came into my life. I miss the students, school work, teachers, employees and the school itself, but before, I miss every one of these except for missing the school. The warmth of this school is just so homely that I even found tears in my eyes when I left my anthropology teacher at the bus depot. You can imagine what happened when I left the students and the school. Then I tried so hard to be like my ancestors, the Navajo, which I believe I accomplished most of the way..."

And so they pass in review, these kids I care about and am proud to know, and they keep coming. They, and others among you who are like them, will need all the strength they can muster as they face the critical days which lie ahead for the Indian people and for us all.

In closing, I should like to refer back to another medicine man I talked to you about two years ago, Black Elk, the famous medicine man of the Oglala Sioux, who said, "Many I cured with the power that came through me. Of course it was not I who cured. It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come. If I thought I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish." And he added, "It is in understanding that power comes; and the power in the ceremony was in understanding what it meant; for nothing can live well except in a manner that is suited to the way the Sacred Power of the world lives and moves."

I hope you will think about that.

We are all aware of what is happening to the Indian culture. Indian youth does not receive the instruction that was formerly given; in many tribes the ranks of those participating in the dances and ceremonies of more or less routine nature are thinning out, despite a marked increase in population.

I was struck by this recently in attending a ceremonial in one of the pueblos. The dancers were mostly children. The singers were mostly old men. While I do not believe in lamenting change, still I was saddened by what I saw, remembering how it used to be and the richness and beauty of the Indian religion.

Many years ago, one of the most difficult decisions I had to make was this: Knowing the inevitable changes that education brings about, should I encourage Indian youth toward higher education? Would it serve only to uproot them, to make them less sympathetic toward their elders and their culture? Would it deprive them of a source of strength they needed?

I decided that it was extremely important for them to prepare to meet the changes that would be coming, to be able to meet the White Man on his own terms or be forever in a subordinate position, a second-class citizen. The thought of that was unbearable, so I set about doing all I could to promote higher education among them.

I reasoned that if we could encourage Indian youth to keep what they needed from their own culture and tradition while looking to the future and the service they could render because they were prepared for it, then perhaps that was the solution. And so there were many discussions at our youth councils of the need to retain a knowledge of tribal culture and traditions and to be prepared for the future.

It isn't easy to live in two worlds, a familiar world that is dying and a new one that is being born, and I have deep respect for those who manage to function effectively in both.

But I keep thinking of the old Navajo medicine man, and of Black Elk, and of the boy who is just starting out, who will some day reach their age and perhaps surpass it. Will he or someone else be the last one? It caused me to think of a poem by Edwin Arlington Robinson, "The Man Against the Sky":

> Between me and the sunset, like a dome
> Against the glory of a world on fire,
> Now burned a sudden hill,
> Bleak, round, and high, by flame-lit height made higher,
> With nothing on it for the flame to kill
> Save one who moved and was alone up there
> To loom before the chaos and the glare
> As if he were the last God going home
> Unto his last desire...

The mind plays with these images, seeking to interpret them.

Could "The Man Against the Sky," in some strange way symbolize the passing of the old Navajo medicine man? Could it be Black Elk? Might it be the boy who is just starting out, as we look far into the future? Will he be "as the last God going home unto his last desire"? Fresh, young, clean, dedicated, eager to serve, what will he face as he goes bravely on into the future? And what will be his end? Perhaps, like Mr. Valiant-for-Truth, in "Pilgrim's Progress," it will be said of him, "So he passed over and all the trumpets sounded for him on the other side."

I like to think there will be an unending procession from those of his own and from other tribes who will join him in his high endeavor--doctors, nurses, teachers, lawyers, scientists, engineers, business administrators, and others, and that from this splendid company will come strength for the Indian people and for all people.

Let us be ever mindful of the promise they carry with them, and let us love them and help them and wish them well.

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INDIAN EDUCATION CONFERENCE

AFTERNOON SESSION

March 12, 1965

Peter MacDonald, Director Management Method and Procedures, Navaho Tribe, Window Rock.

It is a pleasure and an honor for me to be here this afternoon to participate with you in the discussion of the Community Action Program as a weapon in the "War on Poverty".

I can think of no other group than you Indian leaders, here today, who have the potentiality in determining the destiny of our Southwest Indian people. Within your power and the limits of your imagination lies the hope of our Indian people for a life of decency, happiness and security. With the opportunities which have been made available to us through the Economic Opportunity Act of 1964, we, as leaders of our respective Indian tribes, must embark upon a bold new program. This new program should make maximum utilization of available benefits for the improvement and growth of our underdeveloped reservations. More than three-fourths of our people are living in conditions approaching misery. Their food is inadequate. They are the victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat, both to them and to their Tribe. The fact that you have traveled great distances to be here today makes me believe that you have already taken action on behalf of your people to wage an all-out "War on Poverty".

I have no doubt that the excitement and enthusiasm which you have in your hearts will become the most effective weapon in the "War on Poverty". Further, it should provide you with a torch to lead your people to their goals and aspirations. Too long and too often have we been recipients of programs sponsored by the Bureau of Indian Affairs and other agencies designed to bring us out of our primitive economy.

Rarely, are we the initiator, the organizer and operator of a program. As a result, we have learned to be dependent and accept only those which are given to us. Let us remember one thing, "The more is given, the less the people will work for themselves. And the less they work, the more their poverty will increase". I do believe, that in the Community Action Program lies new hope and a chance for us to demonstrate our capability for self-help and self-government.

I am sure that most of you are familiar with Title II or the Community Action Program, therefore, I shall not dwell on the details of the Program. Rather, I shall talk with you on the way in which the Navajo Tribe has organized its Community Action Program and the manner in which the proposal containing various projects for which we have requested funds was prepared. And finally, to tell you of some of the problems which we had in trying to get our program approved by the Office of Economic Opportunity.

After following the Economic Opportunity Bill for several months with much expectation and anxiety, we really did not get started until late in August 1964. Then, one of the members of the Task Force on Indian Poverty, Dr. Robert Roessel, contacted the Tribe and a meeting was arranged with the Chairman and Tribal Staff Members. Dr. Roessel told us that he was one of the consultants assigned to work with Indian groups in developing a Community Action Program. Here, for the first time we were told that the Navajo Tribe was one of the first sixteen tribes selected to organize a Community Action Program and to prepare a comprehensive proposal delineating in detail, programs and/or projects needed to fight poverty on the Reservation.

The tribal Chairman then appointed Mr. Allen Yazzie, Chairman of the Education Committee, and myself to begin work immediately on the formation of a meaningful Community Action Program and organization for the Navajo Tribe. One of the first things which we did was to call a meeting of all people from organizations who are working with the Navajo people, whether it be education, health, welfare or employment. This meant that we had representatives from the Bureau of Indian Affairs, the Public Health Services, church and mission societies, state agencies and also the Public School Systems on the Navajo Reservation. The first two meetings were devoted to acquainting ourselves with the provisions of the Community Action Program or Title II.

Once we had a clear understanding of what type of projects we are allowed to submit under this title, we began to take a quick inventory of the needs on the Navajo Reservation. Next, we requested each person in attendance to return to his community or organization and draft a project which he believed was most urgently needed by the people.

In the meantime, Mr. Yazzie and I began to go to the various chapters and communities on the Reservation to hold meetings with the people to get their ideas as to what they would like to have sponsored under the Community Action Program. At the third meeting of the combined group of this ad hoc Community Action Committee, we had reports and recommendations from all members who had participated in this survey as to what the people wanted and needed. Included in this were recommendations from people at Community level with whom we had meetings previously. Following this third meeting, the complete set of proposed projects was turned over to my office to be compiled and synthesized. Each component project had to be written up with a detailed cost breakdown.

After two or three weeks of working days, nights and weekends, with constant consultation with the Chairman of the Navajo Tribal Council, the proposal began to take form. Prior to this, we had prepared a resolution for the Tribal Council to adopt, thus showing its interest and desire to participate in the Community Action Program. On September 8, 1964, the resolution was passed.

This resolution authorized the Chairman of the Navajo Tribal Council and the tribal staff members to implement any programs which might be beneficial to the Navajo Tribe. On or about September 15, 1964, another meeting was held with the representatives of various organizations and agencies whom we had met with previously. The purpose of this meeting was to review the rough drafted proposal which we had prepared for finalization and to select projects on priority of needs. After much discussion, deletions and additions there was established a priority list of various projects to be included in the proposal. The recommendation then went to the Chairman of the Navajo Tribal Council, who in turn made his own recommendations and concurred with the list of projects we had submitted. The next task was to incorporate the list of projects into a neat proposal package to be submitted to the OEO.

In the preparation of the proposal, much attention was given to the format. This was necessary because the OEO had not as yet developed forms or a format by which the proposal should be submitted. Therefore, we took it upon ourselves to design a format which we believed would be most effective, concise and informative in presenting our case to the OEO. The format we used was very simple. It had an introductory section, a statement of our objectives and justification for our request.

In our Introduction we included the background of our Navajo people, a little history of the reservation including the size of the reservation, the population, the climate, the employment situation and the economic level of the people.

In the Objective section of our Community Action Proposal we set forth the immediate and long-range needs of our people and explained how the program we are proposing was designed to fight poverty, putting emphasis on victory rather than a police action or a list of unrelated projects.

In the Justification section we again brought out the present economic conditions and whatever available statistics that we might use in justifying our request.

The next important item was the development of an organization by which the Community Action Program would be administered for the Navajo Tribe.

The Navajo Tribal Council, by adoption of a resolution, delegated the responsibility and authority to the Advisory Committee to approve Community Action Programs. This Committee consists of 18 elected tribal Councilmen. The Advisory Committee, in turn, has delegated certain powers and functions to an action group called the Community Action Executive Board of Directors.

Membership on this Board is non-political. The members are serving on a non-paying basis and it is composed of representatives from various interested groups such as the Bureau of Indian Affairs and the Public Health Service, the state school systems and tribal Staff Members, making sure that there is a sufficient number of Navajos on the Board, so that we could truthfully say that the program is run by the Navajos, for the Navajos. Reporting to the Community Action Executive Board, is an Executive Director, who with the assistance of his staff; namely, Project Coordinators, will be responsible for running the program.

Assisting the Executive Board members and the Executive Director will be Local Community Action Committees. These Committees will advise and make recommendations to the Executive Board as to what new programs could be developed and also to spell out some of the needs which are existing in other areas of the Reservation.

Now, I shall go into the details of how we prepared the write-up of individual projects. For each project, we stated our needs, the program and the cost. In stating our need, we elaborated as much as possible on the need for the project. In the explanation of the program, we explained how the project which we were proposing would help the people in the eradication of poverty.

Thirdly, we compiled a detailed cost breakdown of each project. Cost computations must be all-inclusive and complete. It should include office rental, telephone and utilities, parking spaces, payroll taxes for employees, cost of operations and many other cost items necessary to the project.

Our first proposal was submitted to the OEO on September 25, 1964. It was not until late November that we received word from OEO. They advised us then that they had developed new forms on which we should resubmit our proposal. In looking over the new forms which they had sent, we were rather disappointed for there were many questions for which we did not have ready answers. Such questions as the number of families earning less than $1,000; the number of families earning between $1,000 and $2,000, the number of unemployed males and females between the ages of 14 and over, etc.

We could not possibly have answered all of the questions. So we did the next best thing, that is, to make reasonable guesses at the answers or just plainly stated that there was not any data available and gave the best related type of information requested. For instance, we stated under the employment questions that the Navajo Tribe has about 85% unemployment of those who are employable. What I am trying to put across is that you should use whatever information you have available, or can get from the BIA or PHS, whether it is requested or not to substantiate incidence of poverty in your community.

Though we did not understand fully all aspects of the forms, we did the best we could and on December 30, 1964, we submitted our revised proposal based on the new forms. I might bring out a very important point here. That is, the use of correct forms.

For the many different types of projects that could be submitted, there are corresponding forms on which they are to be requested. To be specific, there are forms such as, CAP 6, Program Development; CAP 7, Conduct and Administration; CAP 8, Research, Training or Demonstration and CAP 9, Preference Projects. Preference Projects are those related to Community Action Programs, but not financed under Title II. The wrong type of project on the wrong form can possibly mean the disapproval or discarding of the project by OEO.

Therefore, it is very important that proper attention be given to the use of correct forms.

Here are a few of the problems which we encountered in getting our Community Action Program on the road:

1. The explanation and understanding of what is considered a Community Action Program and what projects are fundable under the CAP? The major difficulty we have had was in trying to explain to our people who do not understand English at all, the meaning of Community Action and how it can help the community and what kind of projects can be initiated. In many instances several visits were necessary to the same community before the people had a reasonably good understanding of what we were talking about.

2. Another problem is getting required statistics. Much of the statistical data requested was not available simply because no one in prior years had anticipated that in 1964, we would have a bill passed known as the Economic Opportunity Act. However, you can furnish any information relative to housing conditions, incidence of disease, disability, infant mortality, extent of unemployment, etc., to let the people in Washington know of your needs.

3. Estimating reasonable costs of projects is another difficult task, especially if you are not even slightly familiar with the cost of construction, equipment, utilities and much less the cost of the project for which you are requesting funds. In these instances, the best that you can do is to obtain typical cost of operations from your neighboring communities and use your best judgment.

4. Another problem is the required detailed explanation of the program. This has been a problem for us because in many areas of program development we did not have the in-house experience or know-how to fully develop a project which we believed was essential in the elimination of poverty. In these areas one must use a lot of "Cloud Nine" technique and imagination. If outside help is necessary, I recommend that you plan to recruit such help.

5. The other time-consuming and very difficult, but important job is taking inventory of the problems of the poor. Problems and needs of the community must be assessed in more than money terms. What is needed in the way of economic and social development of the people? Not only evaluating what is needed, but getting the people involved by encouraging them to participate in analyzing the needs of their own community is a difficult task.

Once the needs of the community are known, and programs or projects are developed to meet these needs, the next task is to put it in writing in such a manner, that someone sitting in Washington not familiar with local situations can feel, sense and understand your problem and will appreciate what you are trying to accomplish with the projects for which you are requesting funds.

In closing, I should like to say, for the benefit of those who have not heard the news, the proposal which we submitted for the Navajo Tribe has been approved by OEO for a grant of $920,000 on March 3, 1965. . . . . .

Thank you.

* * * * * * * * * *

What do we have in our proposed projects for the Navajo Tribe?

1. We are asking for a Manpower Center to provide testing, guidance, training and counseling. The Center would also serve as the core of many training programs and as an instrument for development of job opportunities.

2. A Physical Fitness and Recreation Project to provide organized recreation for teenagers and adults who do not have such facilities now and are subject to idleness or delinquency.

3. A Community College Survey aimed at the creation of a Navajo Academy or Junior College for the increasing number of Navajo youths now graduating from high school.

4. A Pre-School and Kindergarten Project for young children between the ages of three and six years to help them learn English, join in organized play and learn good work habits prior to entering the first year of school, thus accelerating their learning processes.

5. A Community Development Project aimed at Chapter-level participation to help members of the Tribe sponsor useful activities for the entire community or chapter in such areas as education, recreation, health, training and to learn and practice cooperation and coordination in running these activities.

6. Finally, a Leadership Improvement Project to help improve the skills of Navajo leaders and to make the Navajo people more capable of self-help and self-government.

Mr. Robt. Fox, Chairman, Three Affiliated Tribes, Fort Berthold, N. Dak.

It has been less than a hundred years, that my people of the Three Affiliated Tribes, of the Fort Berthold Reservation in North Dakota, have been exposed to the Western Civilization. My people have come a long way in these few short years, engaged in the struggle for survival. Once my people of the Three Affiliated Tribes were proud people. Like other Indian races, they roamed the wide open spaces, free to engage in hunting, fishing and to settle anywhere they pleased. My people were known as good farmers, and why wouldn't they be good farmers, they had the land, and it was good fertile land. The education of the young Indian was the best: he was taught honesty, respect, ambition, and bravery.

Today the pattern of the Indian way of life has been changed. The freedom of yester-year no longer exists, and all that we can envision is a hard struggle for survival.

To many of my people, the momentum of life in this 20th century, is somewhat confusing. Despite the fact we have become assimilated, affiliated, and accustomed to the way of life in this day and age, there is still a great deal that must be learned.

Prior to the construction of the Garrison Reservoir, 90 per cent of the population of our reservation, resided within the Missouri Valley, and engaged primarily in agriculture. When the Reservoir inundated the valley, it divided the reservation into five districts, and separate segments, that are inaccessible one from another except by long mileage.

In the taking of the valley lands from the Reservation, the Government purchased the land from the individual owners, and in turn it was expected that lands in the highlands within the boundaries of the Reservation would be purchased. No new lands were added to the Reservation. Part of the picture then is this: over half of the resources are lost, but most of my people remain.

My people were uprooted, shuttled, and mixed and every semblance of organization was destroyed. My people had to reorganize. Prior to this relocating, they lived somewhat by natural economy in the Missouri Valley. There were numerous springs and creeks for water supplies. River water was used to a considerable extent. There were exposed coal pits for fuel and plenty of wood for the same purpose. Timber provided logs for houses, fence posts for the farms, and natural cover for wintering livestock. There were wild fruits and plenty of wild game to supplement the food supplies. The latter was a pretty valuable resource.

My people have been relocated from the valley floor to the highlands of the Reservation, where instead of a natural economy, they had a cash economy basis. There is no timber available for houses and fence posts. Wild fruit and game are practically all gone, and there is no shelter for livestock. Water must come from deep wells, and fuel must be purchased. The only thing that will get my people the necessities of life is cash.

The Fort Berthold Redevelopment Area consists of the Fort Berthold Reservation which is now divided into five segments with the adjacent area thereto determined to be feasible contributors to the alleviation of economic distress of the Reservation. The residents of the area are largely Indians who are members of the Three Affiliated Tribes, and people of Indian descent. There are some non-Indians who are also interested in the upgrading of the economy of the area. The area may be better defined as the Fort Berthold Reservation, and the area immediately adjacent where Indians reside and traditionally trade and work.

The Tribal Business Council of the Three Affiliated Tribes of the Fort Berthold Reservation is the sponsoring agency for all programs that will be developed under the Economic Opportunity Act, and also the sponsoring agency for the overall Economic Development Plan for the Fort Berthold Reservation and Redevelopment Area. The Three Affiliated Tribes is a federally Chartered Corporation as defined in the Indian Reorganization Act of June 18, 1934. The governing body is the Tribal Business Council which is composed of ten members elected for two year terms and who represent the five segments of the Reservation. Membership in this corporation consists of all persons who are enrolled members of the tribe, presently numbering about 4500, approximately 2500 of the members reside on or adjacent to the Reservation and 2000 in areas distant from the Reservation.

The Tribal Business Council at present is primarily concerned about the numbers who live within the Reservation and those adjacent to it. The progams proposed relative to the Economic Opportunity Act were developed by the Tribal Business Council after meetings in the various communities of the Reservation. Because the program is new, and because of conflicting and confusing information in the press and information received by word of mouth, many communities did not have a clear understanding of the program.

Consequently, many of the requests and suggestions made at the meetings could not be included in the program under Title II of the Act. However, as many as were considered practical and feasible at this time are included. These are submitted with the understanding that the situation is still under study. We have been assured opportunity to submit further programs at a later date as further study and consideration may indicate are needed.

Some of the things to remember as you give information in regard to the Economic Opportunity Program to your people.

1. Remember to understand the program thoroughly; this results to good communication.

2. Remember that some of our people are slow to grasp ideas. You may have difficulty in transmitting the whole idea of the program. You will find that our people are a little reluctant in accepting programs approved by various local agencies and on a federal level. This results from past experience with programs that were not suitable to local conditions.

The Three Affiliated Tribal Business Council held several informative meetings to learn about the poverty program. The Council then conducted several general meetings in the various segments of the Reservation to inform the people about the program and what it might mean to the community, and it's people. At these meetings all Tribal Members were invited to discuss what they felt were the major problems facing the Fort Berthold people. Each of these items was considered in detail and suggestions were made for projects which would relieve the problems.

At the conclusion of the general meetings, the Tribal Business Council considered the problems and suggestions made by the Tribal member. The Tribal Council then selected those project suggestions which could be carried out under the Community Action Program. Those with the greatest value were chosen for immediate submission to the Office of Economic Opportunity by the Tribal Council.

The members of the tribe were given copies of the entire Community Action program that has been submitted.

There was an extremely high percent of participation by tribal members in the development of the program which is evidence of their high degree of interest, in the program and the desire to improve their social and economic condition, through the projects approved for execution.

The Tribal Business Council will establish Community Action Program Committee which will be advisory to the council, in the Administration of the program. As elected representatives of the people the Tribal Council is sensitive to the wishes of their constituents.

Opportunities are being planned for participation of tribal members as employees in the program. Preference will be given to all tribal members who can qualify for technical positions, and all aides will be tribal members. Tribal members chosen as aides will be those that have the greatest potential for development and training for professional and technical positions. Incentives such as additional compensation are being planned for those aides who improve their capacities through additional training.

The Tribal Business Council acting as a Community Action Committee, at the present time, has discussed the program with the Bureau of Indian Affairs Officials, Public Health personnel, Extension Service personnel, and other local state and federal government officials.

The Tribal Business Council will act as a clearing house in all programs related to poverty.

Resources contacted in the development of the program. Community Action Program.

1. Bureau of Indian Affairs, Supt. and Staff.
2. Chief Medical Officer - Local U.S. Public Health Installation and Staff.
3. The Fort Berthold Housing Authority.
4. The U. S. Public Health - Area Office (Aberdeen, S. D.)
5. The State Director of Economic Opportunity.
6. The Regional A.R.A. Representatives.
7. The S.B.A. Office.
8. The State Director of State Employment Service.
9. The State Superintendent of Public Instruction.
10. The President of the State University.
11. The Director of the Farm Home Administration.
12. The Community Facilities Administration, Chicago.

It is important to remember:

1. In relating the program, be sure the people receives the proper explanation of the program. To do this will avoid most difficulties and problems. We must remember, and I am sure you all are aware, as I have stated before, that most of our people are slow and reluctant. (This was one of our difficulties). Suspicion arises on any type of

program introduced - another method of land steal - to get our judgment monies entitled to us. These are some of the remarks; avoid discouragement - keep in touch with Program.

2. Our program is being delayed pending a waiver of sponsors 10% of the cost of a project. Our people are becoming discouraged. How can people, 90% of whom receive some kind of welfare assistance, be able to furnish 10% of the project cost.

I recommend that this be made as one of the studies, and taken into consideration, to avoid delay by those tribes who will be developing programs on Community Action.

Thank you, ladies and gentlemen.

James Hena, Tesuque Pueblo, Member of President's Task Force on Indian Poverty.

Sometime ago Dr. Roessel wrote to me and asked me to speak at this conference. I was very busy and did not get a speech prepared until just about three days ago, and for the last two days the Indian Task Force had been meeting here at ASU and I revised my talk from what information I learned at this conference.

First I must tell you a little bit about myself. I live on the reservation, I went to the Whiteman's school, I learned to do his ways, perhaps not as perfectly as I would like, but I made an attempt to learn his ways of doing things, to learn his speech.

Today we hear of many problems that Indian youth seem to think they have in terms of Indian culture and the culture which belongs to the dominate society. I find that this is not a problem to me. I find that I can move very freely between the old and the new. It may go back to the times when I was a young boy. When I lived with my grandparents, my grandfather taught me to respect my elders, my grandfather taught me to respect the ways of my people and, although he is gone, I find that these things still remain with me.

I simply entitled my talk this afternoon as "Indian Observations". Last year President Johnson signed a law, the Economic Opportunity Act of 1964, and in the body of this law is a proportion entitled, Title II, Urban and Rural Community Action Programs. About sixteen reservations were selected as pilot projects to determine whether or not the Indian could come up with some worth-while programs which perhaps might get favorable action for favorable consideration in Washington so that their proposals could be funded and put into operation.

Because the affairs of the Indian tribes have been supervised, and in some instances, run by BIA councils from Washington, was that because of this dependency on the BIA, the Indian would be unable to plan any worth-while projects without the aid of the Bureau.

It is generally agreed, by people who know, that there is a wide degree of difference, of capability, from reservation to reservation. We can enumerate reasons why some other reservations are ahead and why some reservations are behind, but the most important factors, I believe, are people who are willing, ready, and able to serve their people on the reservations and sufficient funds to fund the various projects that Indian people dream of on the reservation.

All reservations are struggling towards an objective. A few will attain this goal in a life time. The majority will still be struggling, when you and I have gone on to the happy hunting grounds.

Washington is not mistaken in thinking that we Indians will fail to submit proposals which will help the people. It's mistaken when it says that all of us will fail to turn in worth-while proposals. As of today, a number of proposals have been submitted from Indian reservations. It would be interesting to know how many were written by BIA personnel, using BIA ideas or how many were written by Indians, using Indian ideas or how many are a combination of both. I hope more of them are a combination of both and especially heavy with Indian ideas. A number of these proposals have already been funded. My own Pueblo have submitted two proposals and just before I left home the other day, I read in the newspaper that one of our proposals had been funded. But I hadn't been able to figure out which part because the figure quoted in the papers, does not add up to what I come up with when I added or subtracted figures included in their proposal. I hope the office in Washington will show enough courtesy to write people involved to let them know what action has been taken under application instead of having them read about it in the papers. If the poverty stricken are to be involved, they have to be involved all the way.

The opportunities presented to us by the EOA of 1964 are good, but limited, especially that portion having to do with Title II program.

I recall, like when we were first asked to draw some proposal, we leaned heavily towards having our industrial and natural resource potentials, because our main objectives were, and is, to create jobs for our people. Our relation was a short-lived one, however, when information reached us that we were not to consider physical or natural resource development.

The CAP committee from four Pueblos were meeting regularly on week ends, traveling as much as 75 miles to get their heads together and coming up with some worth-while program. When we learned we could not consider physical and natural resources development, we were ready to quit. If it had not been for our good friend Dr. Roessel, his encouragement and his reassuring guidance, the four committees might have given up and the CAP's would have been just another broken promise.

After this major set-back, however, the committees re-grouped and under the limited regulations of Title II, started redrafting proposals within the limitations of Title II programs, and, as I told you earlier, our Pueblo and also the other three Pueblos, a portion of their applications have been funded as I read in the newspapers.

The actions these committees take fairly indicate where there is a will, there is a way.

It would be difficult for anyone to judge the capability of any reservation without knowing the kind of leadership and the people a particular reservation has. The success of the War on Poverty depends so much on the leadership within the various reservations and more important, the ability of that leadership to get cooperation from within the governing body and from the people themselves. Because of the adverse publicity one hears about or reads of the news media, it is no wonder that the people in Washington think we will flounder around if we were given the sole responsibility for submitting CAP proposals or, for that matter, for making intelligent decisions where the welfare of our people is concerned.

As I understand the OEO has had some misgivings about our ability to conduct our own affairs. But I feel that this Indian Task Force is slowing his idea, but I must say the people of OEO, the people that we have been meeting with for the last two days...(end of tape).

According to what the proposal on the application forms, like any other programs where the expenditure of funds is involved, there is always people who concern themselves primarily with their own welfare and not for the welfare of the people for whom this opportunity is presented. It is important that as tribal leaders, you take the stand in leading out the opportunitist and this must be done at the tribal level. This responsibility must not be delegated to the BIA or, for that matter, to the OEO.

The philosophy of which EOA of 1964 is based on is that the poor must themselves be involved at all levels of developing, conducting and administering the proposals. For many years, we Indians have been dependent upon the BIA in shaping the future of our people. Perhaps in the early days of the Indian, there was no alternative, but to let the Bureau conduct their affairs. Those days are slowly passing, and we must show that we are capable of keeping our own house.

This act presents the opportunity to us to show that we can manage our own affairs and especially that we have ideas of our own which someone should listen to if we are going to become self-sufficient.

This is what I like about Title II, limited as it is. It gives us the chance to use our own ideas, and hopefully, funds to implement these ideas. If we are ever going to manage our own affairs, the only way to do it is by learning how. This is why it is important that we do as much as possible in developing proposals under Title II.

This is not shutting out the Bureau, but merely attempting to do everything ourselves and only going to the Bureau for advice.

This opportunity is a learning process and I hope we will, as much as possible, do it ourselves. As I've already told you, opinions vary whether or not the Indian people are capable of developing proposals from whatever resources may be available on the reservation. I like to think that we are. If we sit down and attempt to do the planning ourselves, we have already made a move in the right direction. For the majority of reservations, it can be said that there are people living on or off the reservation who can get the proposals completed, but to ask these people to give their time and energy to prepare the proposals and obtain the necessary information may endanger their own security and I believe this would be unfair to these people who, 9 times out of 10, have gone out on their own, "taking the bull by the horn", have made something of themselves in the non-Indian community, but these are the people we may have depended on. That we must be able to compensate them if we are to utilize their talents. Herein are the differences which are quite obvious in the proposals submitted by Indian reservations and city, county and state Government. The non-Indian submitted proposals which have been prepared by full-time employees - using the brains and experiences of professional people. I doubt that any Indian reservation will submit proposals as professionally prepared by their counter-parts of neighboring cities or counties, but at least, they can submit proposals prepared by themselves, however poorly it may be, bond or, however limited the vocabulary may be or however poorly it may be written.

Satisfaction can be gained by knowing you tried your best. The committees of whom I told you about earlier driving 75 miles to meet, didn't receive a penny for their troubles, but had some good meals made available by the tremendous generosity of an individual present with us today.

Although in the act, provisions have been made to the great expenses that proposals are being made, they are limited to construct services which would not take care of the needs for funds by many of the reservations which would enable them to hire members of the tribe to work full time on acquiring information and planning the proposals, writing and re-writing them which naturally goes into the preparation of any kind of doctrine. If provisions were made to off-set the cost of developing CAP on the reservations, there would be more submitted with a touch of professionalism. Of course, the touch of professionalism is unimportant. Important is what is said in the proposal which we hope will site the ways and means which will be used to eliminate the cause of poverty under provisions of Title II. CAP can only deal with the services and assistance. It is very difficult to explain these to the uneducated, especially terms which are intangable such as performance, materialism, and productivity.

Poor people made it their gain and losses by the tangible, so how is a professional who is non-Indian going to explain the advantages of Title II Programs to people who may understand only every 3 or 4 words he uses.

I speak my own language, but I admit it is hard to get an idea across to people who have never given any thought to whatever it might be they are trying to tell them about.

The non-Indian who tries to go to meet with a tribal council is going to rely on someone else who speaks Indian and English to get his idea across to the others.

I think the BIA will support this statement because of their own experiences in dealing with the Indian people.

The majority of Indians living on the reservation are not by nature competitors in the field of social or economic standards. Most are happy to have 3 square meals a day, pay little, if any, heed to the nutritional value of the food they consume.

Clothing is unimportant beyond its primary purpose of covering the body. The house only serves as a place of protection from natural elements. None of these things are looked upon as status symbols like you find them on people of the dominant culture.

Explaining the purpose of CAP is certainly no easy task when you are dealing with a group of people who put very little emphasis on material goods which dominant culture take for granted.

Speaking English is considered showing off and, needless to say, a formal education is useless on the reservation, therefore, parents do not encourage their off-springs to pursue the formal education, especially when the parents have never realized the doors that could be opened by acquiring a formal education. Against all these odds, one would have to pick his way in order to get the people to help themselves. It is going to take every ounce of patience, energy and plain stubborness to get participation from the older folks on the reservations.

The opportunity to do something with the young people is unlimited, however, except for the more remote areas of the reservation. Planning which can include the participation of the younger people is quite favorable. Programs which could be conducted in the present school facilities on or off reservations using additional personnel for such a program, teach the mentally, physically, or educationally retarded peoples are unlimited.

When OEO was first created, there was a lot of talk about really doing something for the segment of the population which was designated as being poverty stricken. Today this office is getting "bogged down" in its own red tape and if this continues we are going to have an office, one if in its own Bureaucratic procedure.

I hope OEO will stride toward being slim, trim mobile force which, I believe would do a more efficient job, than if it were the fat, slow bureaucratic arm of the Federal Government.

I think most of us have experienced in our dealing with Federal agencies, that enthusiasm is very quickly extinguished when there are delays and indecisions. The OEO should strive for efficiency so that it will carry out the intent of this Act. Many of us have experienced frustration with the BIA because, although it is doing beneficial work among the Indian people, it sometimes gets to stumbling over its policies, procedures, rule and regulations and discussions with the rank and file of BIA personnel, it is generally conceded that there is much room for improvement within the Bureau. Of course these people are quickly, very quick to add, that this is very strict off the record, and they go on to say that if you ever got me in front of my superiors, I would deny everything I said to you.

It is a sad situation and it is more especially sad when one of our own stays in the grey area instead of making a stand when the chips are down.

Termination is on the minds of many Indians and politicians. But the politicians do not know the real situation as you know it.

Many Indian leaders are quite concerned about whether, if they do accept CAP or any program under this new legislature, whether it may mean an earlier termination date. There is no man alive that can give you guarantee whether by doing CAP on your own will bring you closer to an earlier date termination or not.

Let me just say that because the men in Congress, the American people and the foundation on which this country is built, namely in a belief in Christian principals that termination will not be forthcoming until the lot of the American Indian is comparable to that of other Americans.

The word termination is feared by many Indians and I don't blame them for their apprehensions. Already a number of tribes have been terminated, but there were and are premature dates with termination. It is tragic to see a once proud people stumbling around insecurely because through no fault of their own, they did not understand the White Man and the White Man did not understand him.

A day will come when termination of Federal services will be a reality and we must be prepared for that day. A very dedicated intelligent renowned Indian leader once said: although he did not like it - he did not like what he was saying, but he said:

> But from where the sun now stands I fight no more. Let us commit ourselves that from where the sun now stands to dedicate ourselves to helping our people, working to help humanity is far more rewarding than anything else an individual can do in this world.

Thank you very much.

Stanley Paytiamo, Community Action Committee, Acoma Pueblo, New Mexico.

First of all, and in line with a custom of my Acoma people, may I extend to every person present, a sincere and heartfelt handshake. I also bring to you the friendly greeting of the Acoma People.

May I extend my profound thanks to Mr. McKinley and Dr. Roessel, for the invitation which has provided me with the opportunity to be with you at this year's conference.

I feel honored at being asked to take part in my first Indian Education conference. I have never before had an opportunity to speak to such important people all assembled in one group. I hope what little I have to say one of you may be able to take back to your people and pass it on to them.

It is good to see the many old and young tribal leaders who are here. It is good to know that they are interested in the use of the Educational Weapons in the War on Poverty.

The purpose of this workshop No. 1 is to tell you about how to develop Community Action Programs under Title II of the OEO act of 1964.

I first heard of the Economic Opportunity Act of 1964 at a general Community meeting held at Acomita, New Mexico on July 30, 1964 at which time Dr. Roessel appeared. After Dr. Roessel had explained to us Title II Community Action Program it helped me decide once and for all how I was to help my people accomplish their goal. It unified my thinking and gave me a straight, clear road to the point we had to reach.

Where does one start in anything? DESIRE, here is the starting point for all achievement--. But it's right here we so often run into a stumbling block. A person will say: "I know what I desire, but can I get it?"

To get your share of the prosperity that lies ahead you should take the following steps:

1. Fix in your minds the exact things you desire. It is not sufficient merely to say, "I want lots of things". Be definite as to what you want.

2. Establish a definite date when you intend to acquire your desire.

3. Create a definite plan for carrying out your desire and begin at once, whether you are ready or not, to put the plan into action.

After you have decided on your desire, your goal; next, organize your plan for its accomplishment right on schedule.

By organize, I mean set up a Community Action Program Committee with one or more persons, a group of as many people as you may need for creation in carrying out of your plan or plans.

Arrange to meet with the members at least every other night, or more often if possible.

Organized planning is one of the largest and most important steps in how to prepare Community Action Programs. It goes without saying that a man without a plan to follow is like a ship without a course...no place to go, with disaster a probability.

A general community meeting was held on July 30, 1964 at which a representative of the CAP program (Dr. Roessel) appeared and explained the program. The meeting was attended by over 300 adult Acoma Tribal members. There was an opportunity for questions and discussion.

The Tribal Council appointed a Community Action Committee composed of 15 members. All but one were Tribal members. The Vice-President of the Community Action Committee was the local Catholic priest. This committee met every other night for nearly two months to plan the Community Action Program, since the Committee was broadly representative of the community and since individual community members held discussion with nearly every adult resident, the program put together was a program that was understood and acceptable to the entire community.

These meetings served two functions: (1) to identify problem areas and possible problems, and (2) to develop a priority list of these items. An initial application resulted from these efforts and the Community Action program was approved by the Tribal Council. A resolution was adopted by the Tribal Council showing its support of the Community Action Program.

After word was received acknowledging the initial proposal and further application was necessary, the Community Action Committee met several times again to revise the Community Action Program and resubmit it on the proper forms.

The entire proceedings followed to develop the Acoma Community Action Program provided maximum participation by the total population. This was a time consuming process, but since Indian involvement was so important the time was well spent.

The Community Action Committee held meetings and discussion with surrounding public agencies. These included the schools, the church, and the Federal Agencies. These represent our individual resources in the area concerned with the problems of poverty so our conversations or meetings were held with them.

The Community Action Program submitted to Office of Economic Opportunity was closely coordinated with existing Bureau of Indian Affairs and United States Public Health Service Programs. Through a broadly structural committee all interested agencies will meet periodically to exchange information and to provide adequate channels of communication.

We have approximately 205, 3, 4, and 5 year olds on the reservation. Since it would require 10 teachers for the 205 children, and it is hard to find good pre-school teachers, we decided to start out with 40 students. The Program will run for 12 months. The 1st month we will recruit and prepare and on the second month school will begin.

The professional supervision of the pre-school program shall be provided by the Acomita and McCartys Day Schools thru Branch of Education, United Pueblos Agency, Albuquerque, New Mexico. The school administration expressed their desire to cooperate in this program and were willing to provide the professional leadership and supervision essential to the program. At present some 180 Acoma elementary school children attend the two schools. These are the schools in the area enrolling Acoma elementary school children.

The school administration will determine the professional qualifications of teacher applicants, but the selection of teachers will be the responsibility of the Community Action Committee. This is because the need of a special kind of teacher who has the understanding of Indians in addition to his professional qualifications.

A working agreement will be developed between the Tribe and the school. Regularly scheduled meetings will be held monthly which will be attended by the Community Action Committee, the school and the staff of the Pre-School program. This will provide a structural opportunity for coordination. This way the Tribal Community Action Program shall be kept fully informed about the program.

A Tribal Committee of women of the Pueblo who participated in the formulation of the proposal will continue to act in an advisory capacity. The staff will consist of one professional teacher, 1 teacher aide, 1 part-time cook, 1 part-time native language instructor and 1 part-time bus driver.

Resident participation includes the following:

Advisory Committee of Pueblo women: 1 teacher aide, cook and 1 cook aide and bus driver to be recruited from the Acoma community.

The pre-school will have 2 basic objectives (1) instruction in English and introduction to school life, and (2) instruction in their tribal language.

The pre-school program will consist of the following kinds of activities (1) learning English through use of linguistic methods; (2) activities related to readiness, such as finger plays, nursery rhymes, songs, number games, and so forth (3) activities related to broadening the experience of the children, such as field trips both in and out of the area; (4) activities related to health, nutrition and keeping well; (5) activities related to group awareness and group interaction; (6) activities related to providing help to individual students in areas of need.

A second portion of the pre-school program will consist of native language instruction, in telling stories and historical events in the native language. One part-time language instructor will teach one hour per day for two months. Then there will be a change in instructor. This way new and different stories will be made available. Through involving the older people in the program bridges will be built between the old and the young. It is felt that this is one of the problems facing Indians today; namely the fact that education often separates the older, less educated adults from the young who are in the process of acquiring an education. By the process of involving the older people in a meaningful and important way in the pre-school program, it is felt that these adults will not feel left out and will become supporters of the pre-school program. The Acoma Tribal Council and the Community Action Program Committee will run the program until we submit our proposal for a program director who will then take charge of the program.

INDIAN EDUCATION CONFERENCE

EVENING BANQUET

March 12, 1965

Mr. Richard Boone, Director Community Action Program, OEO, Washington.

I purposely came here last night so that I could hear the other speakers in todays session. I unfortunately did not hear them all, but I did hear a goodly number; I remember among others a remark made by Dr. Menninger, and as most of you know, all of you who attended this morning sessions, he had a great deal to say about identity and I most hastily remark listening, that I began to think seriously about my own plight and I came to the conclusion, although he thinks it was presumptuous on my part, that I really didn't have a big problem of identifying myself to myself, but I had a terrible problem identifying myself to others. Because periodically, as I move about the country and as I make reservations on airplanes and in hotels, at least before I arrive, I'm thought of as Richard Boone that singer, or I'm thought of as that other Richard Boone known to you as Palladin and sometimes, and not nearly so often, I'm asked if I'm any relation to Daniel Boone, and I am! But the tragedy about my moving about the country is that I constantly seem to fail people, because when I get on an airplane, some times the airplane company has a photographer waiting, and when I go to a hotel, and as I go up to the desk to register and announce that I'm Richard Boone, who did in fact make reservation at this hotel, all too often I see the man behind the desk. I see his face drop and on one occasion it dropped and then his face seems to light up again because he reached in back and pulled out a card from a little box and said "I imagine you have had this happen to you a great deal. Let me read this to you", and he read a little card and said, "Dear Mr. Boone, we would very much like to have you leave your autograph with us". And there were the names of fourteen hotel employees who had wanted me to not only leave my autograph but my picture.

I do have these very real problems and I do constantly seem to disappoint people but I'm here to tell you that before you stands the real Richard Boone.

A more serious thing, and as I say, it's very difficult to follow this act. In a more serious vein, let me say to you that I stand here tonight largely as the result of knowing, and profiting from it, three people--Dr. Edward Greenwood, of the Menninger Foundation; Forrest Gerard of the United States Public Health Service and Bob Roessel.

While I was still with the Ford Foundation I had the good fortune to meet Dr. Edward Greenwood. Out of that experience I think I became somewhat more knowledgeable of Indian Affairs. When I went to Washington, I began to seek the opportunity to influence some programs relating to the Indians. I called Dr. Greenwood and asked him to give me the names of some people whom I could talk to and consult with in my own efforts. He gave me a number of names, but as I stand here tonight and look back on what I think I have learned and whatever I've been able to do, these three names stand out. So in a sense, to me this is a testimony, not only is it a testimony but I have now succeeded in trapping myself because in most every act or everything I do in relation to my current employment, and as that pertains to the interest and the welfare of the American Indian, I tend to look back over my shoulder and see if Roessel, Greenwood or Gerrard happens to be there. If he is not there you can bet your life that within a day or two, I get a telephone call.

I like to think, and as Dr. Menninger suggested this morning, I hope that we, as a nation, are growing up. Growing up is both exciting and frightening. It's exciting because I think it means we are coming into maturity. It's frightening because of the tendency too often to leave behind what has been the idealism of you. But I tend to believe that we as a nation are entering a new phase. I can't give you proof of this, I just have a feeling about it. What I feel is that we are beginning to look at ourselves and most importantly at our past. For a nation to look carefully at its past takes a great deal of courage. We are looking carefully at the problem of the American Negro and I think we are beginning to look carefully at the problem of the American Indian. I suggest to you that the very act of the nation allowing itself to look back and to look at its own unfinished business is an unusual feat. It is just possible that Germany is attempting to do that today. Not many nations succeeded in turning that far around looking at themselves. I suggest that it is unusual in this country because the very things that we are beginning to uncover, to take out from darkness are the very things that represent a great deal of this nation's unfinished business, are things which in one way or another do not affect the majority of it. In this great War on Poverty, it is important to remember that it was not launched out of the great depression. The majority of this country are not poor, and for a nation to turn itself around and begin to commit itself to a war in the interest of a minority of our population is itself an unusual feat and should be remembered by us all.

This is why I think you're almost at a crossroad,maybe we have already crossed, but I think that there is before us, as a nation, a great opportunity and I believe that the nation senses it.

Let me tell you a little about my own experience and some of the recent history which has made me believe that we are now prepared, as a nation, to look honestly at ourself. President Kennedy was vitally concerned about domestic problems. He asked Ted Sorrenson, his very close aide, and Walter Heller, the Counselor of Economic Advisors and Kermit Gordon of the Bureau of the Budget, to pick the best books that they could find on the problem of Poverty in America. As all of you know, President Kennedy was a great reader and he read everything that was put before him by these gentlemen. About this time there appeared in the New York Times an article about the plight of children in eastern Kentucky and the problem that they were going to have that winter. At the time President Kennedy read that article and had read those books, he felt the nation would not tolerate those conditions and that it was immoral for the nation to tolerate those conditions. He called a group of people together and decided that the first thing he would do is to launch a crash program of assistance to reach Kentucky, and out of that experience came some very good learning for me. I was fortunate enough to be among that group that was called together in the White House to discuss what should be done quickly for eastern Kentucky. There was a great number of programs that could be brought to immediate aid to the children of eastern Kentucky. This was just before the snows--snows of eastern Kentucky, and there was very little time to act. The representatives of various Federal agencies told Mr. Sorrenson what they could do and what their agencies could do. Several of us listened very carefully and attentively and then said this is not only a great opportunity to do something for eastern Kentucky, but isn't it also a great opportunity to suggest that eastern Kentucky can do something themselves.

The great problem associated with making these kinds of suggestions is that they always ask that we write memorandums. Several of us got together to write a memorandum of what eastern Kentucky might be able to do for themselves and out of that memorandum came a program. We decided in view of the fact that there were over 90,051 in two one-room isolated school houses still remaining in Eastern Kentucky and in view of the fact that most of them are in very bad condition could not be kept warm during the winter, it might be possible to try to rehabilitate those school houses so that at least during a number of certain hours of the day youngsters could be kept warm.

Within three weeks after we decided that it might be possible to launch this project, 850 students from 15 colleges and universities of eastern Kentucky volunteered their services, volunteered themselves to do anything they could in Eastern Kentucky to help. Out of that program came week-day and week-end work on the college students part in the rehabilitation of these buildings and there is now a famous story associated with that initial effort. I will call it to your attention here that students from Cumberland College went out on a week-end with a borrowed truck and supplies to fix a school house. They arrived on a Saturday morning and the school house was over there, it was on a hill and they spotted a farmer and he had his hands on his hip and he looked a little bit surprised as these youngsters were there and he went over to them and he said "what are you here for?"

They said "we're here to fix the school house, we're here to see that it can be used by the students".

He looked at the boys and he looked at the school house and he said "That school house doesn't need anything".

The fact was that the school house was beginning to slide down the hill in the spring mud and they said that they were there to underpin the school house.

He said "Not that, you don't have to do that, that's not necessary". He said "Now look carefully at that school house, that school house is sliding at the rate of about five feet a week and I figure that in another three weeks it'll hit that stump over there and will stop sliding."

In a sense this is a funny story but it's also a pathetic story. It's pathetic because it shows a lot of us some of the apathy, some of the problems, some of the lack of initiative on the part of the adults in Eastern Kentucky. By the end of that day the roof of that school house had been fixed, there had been underpinnings and for half a day that farmer worked with those boys on that school house.

This happened, not by any great amount of federal assistance from the outside, but with a grant from the Office of Economic Opportunity, and not a large grant, the Appalachian Volunteer program now with about 1,200 students involved will put in Eastern Kentucky before June 1. Into 450 school houses, Appalachian volunteers will put libraries for the first time in the history of Kentucky rural school houses.

The National PTA has agreed to collect books from all over the nation. They will be sorted in Eastern Kentucky and the Appalachian Volunteers will see that the books get to the school house.

What I'm trying to say is that some of us around Washington have come to the conclusion that the war on Poverty is feasible, a war on poverty is necessary, but a war on poverty cannot simply be won by huge doses of federal funds. There is a tradition in this country that people are capable, that people are willing to help themselves. Sometimes people must be helped to help themselves and the Economic Opportunity Act was the first major piece of legislation of the Johnson Administration. There was embodied in the act itself the basic commitment of the nation to help people help themselves. This is Title II of the Economic Opportunity Act.

Title II, the Community Action Program represents the core of that act. Title II Community Action Program are bent on the assumption that if helped, people locally thru out the country will bann together to help themselves. This is not a federal give-a-way program, it is not a program to make everyone happy. It is a program with a tremendous challenge, and the challenge is very simple. With some federal assistance, can local communities and local groups organize themselves to come to grips with local problems?

We have had a great deal of advice about the administration of this program. Almost in every street corner someone tells us that he likes or dislikes the program and in each case he tends to be an expert on poverty.

Some say they have been helping the poor for years, and that all we need to do is give their agencies more money, so that they can expand their effort so that they can help the poor. Others say that the old agencies haven't worked and that we should forget about the old agencies and that they have a new plan and that they will help the poor. Others, fortunately, the minority at this time say that there could be no program, that if the poor really wanted to, they can pick themselves up and become decent people. But in all these suggestions there seems to be too little of people saying what do the poor really need and what do the poor really want?

There is a great deal of interest on the part of a large number of people to do something for the poor and in some cases do things for the poor. But in too few instances do we find them interested in doing things with the poor. There is a part of EOA which says in relation to CAP that to the maximum extent feasible the poor could be involved in the development, in the planning and in the operation of the program. Some of us have something to do with seeing that language got into the bill. Congress passed that bill--passed the bill with that language in it and we are going to make a rigorous attempt to see that communities throughout the country--where there are CAP that the poor themselves are given an opportunity to participate fully, not simply in receiving services, but in deciding what services are needed, what programs are needed. We want to be sure that they have the opportunity to be able to manage some of those programs.

This means that if the CAP are carried out in this way, the act will be one of the most controversial acts in the last fifty years. This means literally that the various agencies and institutions existing in a community and having responsibility of the welfare of the people in the community must listen to what the people say they need and want.

There are a lot of institutions which are not particularly geared to, or interested in doing this. Some of these institutions will fight against change.

I'm not here speaking alone about problems facing the American Indian. In the great cities there are institutions which must change. In the counties in the rural areas there are institutions that must change and all across the country if this program is to be successful, this kind of change must take place, and the people who are to be helped must be heard, must be listened to. This program cannot succeed unless the people to be helped by it, have a vital role to play in it and not only must they help to make the determination of what programs are needed, but they must be offered opportunities to work in these programs and in every CAP which is being formed throughout the country. We are asking the local community action agency just as we have asked the various community action agencies representing the tribes which have already been funded through this program--how many of the jobs that you see in your CAP can be manned by Indians.

Certainly there is a need for training and we will help with funds in that training, but in every case, in every possible case, we are asking to what extent have those who are to be served by these programs actually worked in them.

The CAP will not be an easy program to develop, and will not be an easy program to administer. The very idea of getting a group of people together and getting a group of agencies together to talk and to make decisions as to the program and immediate needs is no easy task. A CAP cannot arise and flower over night. CAP's will succeed not in a month from now, not in six months from now. It will succeed in the years ahead and they will succeed only on the basis of the people being deeply involved in them. I suggest to you that CAP's are operated in this spirit. This will be one of this country's greater experiments in democracy. I do not come to you tonight suggesting we have no problems in administering this program. We have a lot of problems; all we have to do is to read the New York Times or the Washington Post, or any other publications to find out that we have some problems. I don't know anyone or any institution that is completely satisfied with the administration of the CAP. We have our own problems right in our own shop. All you have to do, as some of you have already done, is look carefully at the application form to see some of our problems. This is not a simple form and treading among the lawyers in Washington is no easy task. Our immediate hope ahead is that the application form that we now have can be redrafted and simplified. If it is, then that in itself would be a major accomplishment.

There is an old saying in Washington, in a development of a new agency, that the person who runs a new agency had better do all his changing of it and all of his molding of it in the first six months, because after the first six months he loses control of it. This is better known as bureaucratic history in Washington.

We are hopeful that we can remain loose and that we will be able to change through time and that we can work with other government agencies in effectively supporting CAP's throughout the country.

We have made a small beginning thus far; we have made grants--some small, some large, to fourteen tribal groups. A very small amount by Washington standards--$2,000,000 (two million dollars). But to me, the fact that we are still at the two million dollar level is not really the important factor. The important factor is that in each one of the fourteen grants which we have passed on in Washington, we are convinced that the tribal groups involved have basically made their own decisions. That, to us, is the significant beginning, that to us, is what we feel we must protect and in that beginning there is a real hope. This program can succeed only if that remains the rule. I want to point out that the Economic Opportunity Act is not the answer to everyone's dream. Some of you felt that initially that it was, and learned that it was not. It really is only one part of a major attack on poverty in America.

The point to be remembered is that this program can be successful, not by persons sitting in Washington and writing speeches and telling people out here what to do, but only if you are willing and able to take it into your hands and to mold it.

Yesterday in Washington, the Vice-President said that the Community Action Programs are both the most conservative and the most radical of all the programs offered in the Economic Opportunity Act. He said that the program was most conservative because it suggested the people at the local level could get together and make their own decisions and develop their own program. He said that it was the most radical of all the programs in the Economic Opportunity Act because it was based on the notion that this could be done. I suggest to all of you here tonight, that basically the opportunity is yours--we can help. I'm sure that some of you feel that already we have hindered, and not have helped enough. I will say to you that we will try to do our best not to give you things, not to do things for you, but to work with you. I ask you to be tolerant and to be patient because this is a new experience for us. In this experience we will make many mistakes, but we will do our best to help you do your best, and thus we hope to move forward together with hope.

INDIAN EDUCATION CONFERENCE

MORNING SESSION

March 13, 1965

Francis McKinley, Chairman, President's Task Force on Poverty, Arizona State University.

Kind of scarce out there this morning. We hope that people will come in. I don't have anything of sensational type to say to you, but I would like to thank all delegates who are attending this conference. I admit frankly, that we didn't expect the turnout that we got. This has been a real satisfactory sense of accomplishment to have interested so many people to come to the Indian Education Conference. We certainly have been happy to see you here. We also would like to thank the turnout of the staff members of the Office of Economic Opportunity from Washington and throughout the country. This office is not a very big organization. They do not have very many people working in the organization, yet they were interested enough to lay aside the tremendous responsibilities and the burdens of the office to come and meet with us. We are indeed thankful for their presence. I also would like to thank the conference staff who has assisted Dr. Roessel and me in the planning and organization of this meeting. All of our associates and all of our students, we commend very highly for an excellent job well done. It's a little too early to say just what the benefits will come from this conference. At this time I think it has been a successful conference.

I just want to say a few words about the implication of not only the Economic Development programs but all of the programs is certainly indeed our effort at all times to better ourselves. As we hear over the television and radio, the newspapers, the talk among all people of the country, there is a great deal of concern on education. Everybody wants to help themselves, improve themselves, and to achieve the better kind of living. The Government has entered into the educational field in a large way.

The President has presented his Education Bill to Congress, emphasized the need for developing people. Thus, the Economic Development Program is only one of a great deal of programs that are existing now. But what does this mean for the Indian people? What are we going to do about it? We hear of minority groups demanding their rights and demanding equal opportunities, demanding their rights as American citizens. We see others, including White people who have been underprivileged, attempt to benefit from the opportunities that are everywhere, programs that will be helpful to them. We are one of the deprived groups as has been said many times. What are we doing about it? In talking to Indian people, I get this general reaction back; "so what, we've seen these programs before. You talk about all these wonderful things, but it certainly isn't putting food in my stomach. It isn't helping any poor children on the reservation who are all going around in rags. It isn't helping our people get employment".

These educational programs seem to be too far remote. Well, I hope that in five to ten years that we are not saying that our people are hungry, that they are in rags, that they lack jobs and they lack opportunities, and blaming our leaders and blaming the Bureau of Indian Affairs and blaming everybody else for our plight. All of these things are here with us now, so what are we going to do about it? Are we going to sit on the side and not take advantage of them? What are the possibilities under education? I think we are all aware that education is good. You talk to Indian people and they will all agree that education is very important. However, you can detect as you talk to them, that there is a sort of anti-education feeling. An anti-education feeling to be hostile to the school system, to educators and to professional people in general. You see this most markedly, with respect to the Bureau of Indian Affairs or the Government programs. It is hostility resentment toward the professional class, the technicians and those who seem to have the trappings of the middle class.

We are anti-institutional in many ways although we are institutions ourselves, in a sense. We do not want to change and we accuse institutions of not changing. So there must clearly be a change-kind of attitude if we are going to make full use of our educators, of our schools, of our professional kinds of help, who will provide the service to us. It means a change with respect to the services that can provide us. Not the kind of help that will decide for us..to assume the responsibilities for us. Not for us to thrust dependencies upon them. When we have this kind of attitude, we have too many people who are willing to do this, who are willing to take the responsibilites, who are under guides of helping us, are really helping themselves, who really are trying to be of some service to themselves, who want to be recognized as people, who want to be recognized as a helper; so we give them the responsibilities and they go merrily along helping and the effects of their help to us is only minor, but means a great deal to them, because they are involved in something.

Particularly in the Southwest, in New Mexico and Arizona, we have large numbers of Indians--what does education mean to these people? Well, it means, first of all with knowledge, with education in terms of reading and writing, that they are able to vote. In Arizona they cannot register to vote because they have to pass a literacy test. We have over 100,000 Indians in this state. I marvel at the power they influence; that these people can will in terms of determining local government, local policies, state policies, and so on. You know in our general, the margin of who wins is very small many times. Here in this state the race for governor was very small; as I understand, it was one Indian tribe that swung the bounds. This is a clear demonstration of what this kind of power can do. Unfortunately many of the Indians, I'd say anywhere from 50 - 75,000 potential voters are not able to vote in this state. So, I hope I'll live to see the day when we will have the Indian people exercising the strength and the power that is theirs as American citizens.

We also hear of many people, when talking about education, talk about fear. We are afraid that if we become educated that our young people will leave us, they will forget their tradition and their values. We hear others say "well, once we get educated, then the government would take its special privileges away from us. We will be terminated, we will be taxed, etc. We will lose our lands, we will lose our reservations. Land is important to us". Well, let's look at it the other way. The reason why we have lost so much land, why we have lost so many kinds of opportunities is because we did not know, we did not have the knowledge, we were not articulate enough to present our needs, we weren't able to cope with politicians, with congressmen, with lawyers, with those self-interested who are ready to take over with what we have. So as we remain in ignorance, you can bet your life that we'll lose what we got. We'll be disorganized, we'll be unknowing with the strengths and potentialities that we as an Indian group can exercise. So, let's look at it this way and say that with knowledge, with learning, we are in position of better protection. What we value and what is dear to us. Again, here through the exercise of knowledge, we will be exercising power.

Now, I was very happy to meet a friend of mine, Mr. James Ascitty, who is in the House of Representatives of the New Mexico legislature. Now, the last time I saw Jim, he was coaching a basketball team in our tournament of Tribal Champions of __________ Utah, my home city. I give it a big name city, it's really just a little place in __________. But, now I see that he is a big outstanding lawmaker in his state. Well, that makes me real proud and I would like to see many other people occupy this position.

Now what is possible under OEO in terms of education? I think we can say for one thing, that it is largely educational, that's why we heard so much talk about it--we're not after public work, we're not after employment so much, we're not after facilities, we're not after roads on the reservation, we're not after reseeding our forests or these sorts of things that we are so well aware of. These programs are spotlighting the individual and groups, to look at that individual and groups in terms of his own potentials and not necessarily the potential of our lands and our home community looking at us. It's talking about the dynamics of the group. What do I mean by the dynamics of the groups? Well, let me just go back a little. I was reading here in history about the Indian Reorganization Act during the 20's. There was a reform movement with respect to Indian Affairs. John Collins was one of the foremost voices being heard at this time. In one of his writings, he said somewhat in this effect: "We can no longer go on with a program that imposed things upon you. We must look forward to the dynamics of the group, we must look at the people, their tradition, their values, their ceremonies, their language, their religion. Recognize them as people, let them have local determination, let them have local self-government.

These kinds of voices we are talking about was in the late 20's, and so as a result of it in 1934 they had IRA. It embodied these principals, so many have lived under governments formed under the IRA. I think we have not as yet got down to the level of group dynamics, the dynamics of the group. We haven't done that yet and with the programs under the OEO, here is a way that maybe we will be able to achieve this. What am I talking about when I'm talking about group dynamics? I'm talking about the group, about the individuals, how they relate to one another--what their needs are, what their interests are, how they look at life, what they want to do in the future, how they can solve their own problems, how they can come to decisions, how they can communicate most effectively with themselves and those who are helping them, how they are going to determine their goals, what their philosophy is--they do themselves, and this is what we are asking in these community action programs.

These programs call for participation and for involvement as much as possible to have these people themselves to determine what is best for them and what's wrong and to take care of themselves. I see this--this is where we are going to get at the dynamics of the groups that J. C., former Indian Commissioner on Indian Affairs was talking about when he was talking about IRA, and its need in the late 20's, so with this I hope that we will acquire the information to enable us to look at the kinds of program that's possible and to develop from them the kind of things that we want which will better us. While we are doing this we got to, of course, try and keep our friends from taking over. We are dealing with poor program orientated people--people who want to get in there and get things done. We are dealing with American concept of rolling up our sleeves and getting things done. This concept is sometimes alienated to us. We tend to kind of sit around and reflect and think about things and Indian times and all this business and take our time about coming to decisions. Well, let's take plenty, let's not take too much time so that in ten years from now we are still complaining about our plight.

Thank you.

Mary Riley, Chairman of Education Committee, White Mountain Apache.

I wonder how many of us here really understand what this poverty, Economic Opportunity Program is all about. I'm asking this because I know these so-called experts have done a good job of confusing me. Seriously, though, I think the OEO program has a lot of good things, good potential and encouragement for all us Indians. It will take a lot of work and I know it will take all of us tribal leaders--men and women to get out and work hard and explain this program to our people. I hope in the mean time they don't change their regulations again. I listened with great interest the last two days to these tribal leaders, and every one of them express and emphasize a great need of education for our young children.

We need the education in order for us Indians to go forward with a development of both human and natural resources. We need the education for us Indians to become self-dependent and self-sufficient again. I believe that this OEO program will give us that chance and will help us get on the way. I do not believe, however, that this OEO itself will solve our poverty on the reservation. If we follow our theme for this conference, "Use of Educational Weapons in the War on Poverty", I think we can do it.

I would like to add just a little bit more to it. How to work in your community. I represent three districts that are combined - that is - Seven Mile, Eastfork, and Turkey Creek. I think it was very nice of the council to build us a community building in every district. (We have eight districts). At Seven Mile community building, we have community meetings and committee meetings.

Personal Example: Tell about how to work with your people.

I'll tell you about what I do with my people in my districts. A lot of times, that was before I got sick, I used to go from camp to camp, and at Seven Mile, there is about three hundred homes and I used to visit all those homes to get my people to come to all the community meetings.

At Eastfork we have about three to four hundred homes. I cannot drive a car, so my husband used to take me there and we used to visit the camp, and that's how I got my people to the community meeting.

How they are told to work with your people.

Personal contact. Encouragement. You have to encourage your people.

A demonstration. How to find what the problems are.

Through community meetings and discussions. Work with the community officers, talking to individuals.

How to help your people.

Personal example: Encouragement, demonstration and education.

Problem of a leader: Take a lot of time and effort.

How a woman can do things for her people. The same way a man does; hard work and interest. But I think the women do more than men.

Thank you.

Domingo Montoya, Chairman, All Pueblo Council, Sandia Pueblo, Albuquerque, New Mexico.

I appreciate the kind invitation and the opportunity to address the Sixth Annual American Indian Education Conference concerned with "Use of Educational Instruments in the War on Poverty among Indian People".

The masses of people of the United States, or for that matter, of the world, are really not too concerned with satellites as they are with social and economic problems and patterns prescribed by dominant groups for natives of newly discovered areas and later for minorities.

Our American Indians are one such group who have been subject to legal systems in regards to their land, treaty and rights of occupancy. These experiences hold no dignity nor promise. These experiences forced the Indians into patterns of acceptance and accommodation where they were prisoners of war, compelled under forced marches and refused settlement along with other people. These experiences proved effective in isolating individuals and families of Indians from the mainstream of social and economic development.

Today, we are beginning to observe a movement of Indians, mostly young adults away from the various reservations, mainly in search of education, employment and new experiences. These Indians are using the dominant group's structures to establish and maintain a new way of life.

I do not want to claim to be an anthropologist so will limit remarks around my Pueblo people of New Mexico. I do have a right to be a Pueblo-ologist.

Although we are seeing encouraging strides being made by the Indian people with regard to economic, health, education, industrial, recreational, and other aspects of the Indian economy, employment opportunities are still limited to unskilled and even to the semi-skilled workers. We find cordial and wonderful atmosphere existing in the public schools who are making concerted efforts for good educational programs that will be helpful and effective to Indian youngsters. On the other hand, we are seeing less than satisfactory grades and a high drop-out rate which reflect a serious deficiency in the Indian situation.

I think all of us know some of the causes for this situation. There is definitely a lack of parental direction and pressure. There is limited home facilities for adequate homework. Our Indians seem to be healthier but the infantile death rate is still too high. And the root causes of the high morbidity and mortality rates on reservations are due in large part to the lack of sanitation and the proper disposal of wastes and access to adequate and pure water.

Many of our children still present themselves to the teacher in September of each year, unable to speak English, although the number is declining. There is no need here to exhaust the many factors leading to a greater facility in English among Indian children.

Anyone who can remember the early years of this century is likely to feel apprehensive when one thinks about the changes that have taken place since then in the physical conditions under which human beings live. Too much has happened too fast. There is no doubt that today's children will live in a world the elders could not imagine. These same children will probably live in a world that will be changing faster than the current one.

All these changes bring about their own strange stresses and strains. The Indian people are now experiencing new ways of doing things and new ways of looking at things.

But all of these problems do not present themselves in the broad terms. They confront everyone in measurable, concrete events that are less imposing but much more real than the broad terms or generalizations. Consequently, it is in this form that the people must deal with them.

The Indian's struggle, then, for a meaningful way of life in our society is that we must come together and join with the issue of reaching an understanding of the value of human life with dignity. We have a challenge in fostering the emergence of our Indian people with a self-respectful image of themselves.

In the day and a half that I have personally observed, this conference has had reference materials which has presented facts and conditions about available economic opportunities around Indian people and Indian people in the current situations and needs. This material will provide a frame of reference for action as you leave for your respective areas.

As the new Chairman of the All-Pueblo Council representing 19 pueblos and some 22,000 people, I have the obligation and responsibility in the development of leadership, development of management experience, and development of integration. But before we do this we must spend enough time to re-evaluate and examine these goals and some real and honest soul searching as to the implications of these goals.

Because we are living in a different age, I have also thought of some goals of action which would benefit the Indian people in the building of self-concepts of themselves and in leading more productive lives.

Special opportunities should be provided for the Indian people to benefit from leadership training and group participation programs. Such programs will help to gain some insight into the attitudes which help them cope with life in the communities around them.

Because of the islands of poverty in which the Indian people live where the poverty of social experience is more acute, well-defined programs with understanding to families within communities where social experiences are richer would provide beneficial opportunities.

Mental hygiene and health services, already too limited for all children, are more and more necessary for the Indian people. Recognition and acceptance of responsibility by States with Indian people is suggested, not only for services, but also for protection within the legal system used to safeguard all children.

Because of the states' relationship with the Federal government in education, welfare and other services for Indian people, there is an urgent need for definition of responsibilities and policies. What should the states' relations be with tribal government? Isn't it high time that the Indian people tell the Bureau of Indian Affairs of their own expressed need?

Tribal leaders have insisted upon consultation and consent upon all matters affecting their interest. Consultation and consent is a joint responsibility. It does not appear to me that pressure tactics by anyone as a first step in federal, state and tribal governments in developing a satisfactory working relationship. We must have respect for each other's opinion, to which each has a right.

There is still the prevailing lack of full and adequate means of communications with our own people. We come and go to meetings and conferences and neglect to fully inform our people back home. This is due partly to misunderstandings and interpretations. We need to take initiative to inquire of, as well as suggest terminologies and plans. We need to learn to criticize constructively, objectively and positively.

We must, therefore, set forth a premise that we can build a society in which we begin to work together as Americans. Only when this is done, can a democratic society develop to its fullest potential and provide that atmosphere essential for the Indian people to have the opportunity to realize their capabilities for creative life in freedom and dignity. Because there is still the image of incompetence to the stereotype image brought about by various organizations, groups and individuals, many perhaps with good intentions, the mechanism of paternalism is neither desirable nor desired by the Indians.

Failure of the Indian people to make their own decisions can only add to the toll of disturbed personalities. If opportunity for development in terms of God-given talents and potential are restricted, then by the same token, the freedom to which we all subscribe, being the natural heritage of all citizens is also restricted.

At this point, real leadership must accept responsibility, or those in charge may well find themselves on the wrong side of the issues when positions or views are evaluated in the light of democratic Christian and other acceptable values. We must recognize, accept and defend the principal that man is a human being entitled to the respect he earns.

If we do this, then the challenge is to develop the means of a deep and abiding and understanding communication. We can, out of the richness of the Indian people, as well as others, develop other common denominators in social, economic and other fields.

I hope that this conference will provide an atmosphere for creative thinking to encourage imaginative solutions to the problems. We must approach solutions to our problems by developing evidence of the problems and the cause. We can then suggest solutions, but these solutions must meet the test of reality. We should seek to eliminate all negative forces which hold back our progress and to strengthen the positive forces which push us ahead.

I hope also that at this conference we can build the capacity to communicate feeling and ideas to others, receive such communication from others, and respond to their feelings and ideas in such a manner as to promote congenial participation in a common task. We cannot forever develop plans based upon the physical resources of people and neglect those islands of humanity who do not have physical resources. We must have courage to venture into the unknown. Time will tell. For the degree of acculturation, I feel strongly that there is the need for patience by all of us. So, it remains with all those working together to determine what course of action to take in carrying out these convictions. I wish you success in these endeavors. Thank you.

Vivian One-Feather, Former Miss Indian America, Pine Ridge, S. Dakota.

I appreciate this opportunity to attend this Sixth Annual Indian Education Conference and I thank those who did include me on the program this year. It's certainly under a different profession that I come here--not that as Miss Indian America, but that of just a plain housewife and one that didn't finish college.

The theme of this conference has much to do with Indian women and their attitude towards approaches toward erasing poverty from Indian Reservations. Perhaps one can even venture to say the the very success of this poverty program rests upon the shoulders of Indian women in their homes.

It is known that a persons hopes, aspirations, values and morals are a product of his home and for these things the mother is responsible. We can see and we know that throughout life a person will reflect time and time again those things which his mother taught him.

Many of the problems which society has today were started in the home and it is there that the corrections to these problems lie. For it is in the home that a child finds security, training, and incentive for a future life.

During the traditional days, Indian women had a well defined role. She was busy preparing clothing, shelter, food and raising her children while her husband's life centered around hunting food and keeping enemies away. Now, of course, life is not that simple any more and many of those things which both Indian women and men valued and respected are gone forever.

In today's Indian home, the woman has gained greater responsibility than ever before. She is becoming a wage earner while somebody (either grandmother or some other woman) will raise her children and yet she is responsible for the education and development of her children. Those working women who have a husband to help them with the development of children, do tend to raise better children or else they have a better chance to raise better children than those without husbands. Of course, then there is the husband who is not responsible for anything.

An Indian woman, regardless of whether she is working or not, finds herself in the best position to implement the aims and principals of those programs designated to give opportunity to young people. Her very attitude can be detrimental to those programs which she can not understand. We need a better understanding of the Indian home and its relationship to its society. Although Indian women are not yet permitted to direct leadership in Indian groups, they have become quite active in their tribal and national affairs, but most of all, the Indian women have become the most powerful force of indirect leadership to influence progress. Those crises which exist when a group outside the community such as the BIA or other organizations try to introduce a program to better the community can be overcome if guidance can be given to the women as they find themselves unable to relate to future goals.

Very few professional people ever consult women in a community to give them a responsible role and thus they are upset when their programs do not work the way they expect them to, especially when the men were so cooperative. Certainly the presence of women cannot be ignored.

We find that Indian women are capable of doing many things toward better living in communities. I would like to tell you about a group of Oglala Sioux women who organized themselves without the help of the Bureau of Indian Affairs or any other organization, such as the church, or otherwise who organized themselves during the past six month interval. To explain this, my husband and I have been living on the Pine Ridge Oglala Sioux Indian reservation for the past three years and there we became involved in community activities. You might ask how I became involved because I'm an outsider. I was not a member of the tribe, but fortunately for me, the Sioux have been bringing home other women from different tribes for generations. So therefore it was easy to move into the community and be accepted.

Oglala Junior community has some three hundred and fifty full-blooded Sioux people residing within its boundaries. It is one of ten communities on the Pine Ridge reservation which is also the second largest reservation in the United States and it has all the necessary qualifications of being a poverty stricken area. Also it has a zero recorded as far as relocation goes. Everyone speaks Sioux and only when the situation requires it do they speak English. No non-Indians live in the community. In the past two years no one has graduated from high school and the majority of the population right now is small children, in which the girls out-number the boys. Everyone receives commodity foods, as all income is generally under $200.00 per month and several unmarried girls receive aid to dependent children.

Selling wood, giving rights to other people, selling pieces of land and getting lease money are occasional incomes to these people, but more steady income is found by only a few at the fish hook factory, with the tribe, or the Bureau of Indian Affairs.

In this community there is a community council which holds a monthly meeting except in cases of extreme turmoil of the families quarreling. Nothing is ever brought up at these meetings that wasn't discussed before hand and unanimous decisions are always reached on major subjects. Those women who disagree will often go along with the vote and later say that they did not want to hurt the other persons feelings or that they didn't care because so and so will have wanted it that way.

Oglala Jr. has talked for many years about improving itself. The old men had visions and dreams but due to a lack of capital and know-how, plus management, nothing ever went past the dreams. Finally last summer, it came about during a community meeting that everyone spoke their ideas, what they thought could be done for their community. It was a real funny type of meeting, because you don't expect those kinds of things to happen in an Indian community, and yet everyone sitting there felt very deeply about what they felt and they wanted these things very much. This was their dream being spoken. The old people recall CC workcamps, the WPA work camps, the days when they were working and building, constructing dams and houses and they also remember when the boss farmer lived in the community and was their local agent to deal with them or for them to the Bureau of Indian Affairs.

There were a lot of dreams spoken that night and there was a lot of hope in that meeting, and out of this came a suggestion that both men and women form clubs that would help the community. So a clean-up day was called. That weekend, all the interested people went to the community building which was constructed from discarded day school lumber and the men prepared the outside of the frame building while the women worked on the inside. In the inside, they tore magazines and cardboards from the wall and burned these in oil drum stoves.

It was a mess when we first started with this, but that afternoon, twenty-five women elected their officers and they talked about sewing articles for the bazaar, to raise money to fix up the community hall and also they wanted it to be fixed because it was going to be winter pretty soon and it was awfully cold inside that building. We scared out a lot of mice and dragged down a lot of mice nests and found old hats and just lots of things like that in the walls that we didn't know existed and had been in there for years and years. So we cleaned out completely the inside of the building.

I'd like to tell you about this group that did find themselves responsible in helping in the community. They consisted of mostly young people (by Indian standards) that were forty years and under. There were a few women who were older and a few men who were older than forty in this group. But most of them were mothers with elementary school children. There were three grandmothers in this group who were very cooperative in helping out - holding babies and giving sewing assistance. These three grandmothers were very rudely criticized by the rest of the community for meeting with the younger women, but they continued to hold their ground very well. Throughout our organization, in the six months as a club, there were only two times that a woman decided to quit, but each time she was talked out of it because it was stressed to her how important her skills were as a quilt maker and how much she could contribute to the club from her talents. Our group bought wall boards and they fixed up the inside of this 20 x 50 ft. building. We painted the wall boards and we painted the exposed ceiling. The labor was done by our husbands, by some unemployed men, by school drop-outs, by return relocatees. Every work day brought twice as many men needed for the work done.

The women's club meetings were held during the day for sewing or in the evenings for special projects and the men worked sometimes while we met. In all we completed six Indian star quilts, numerous sets of dish towels, pot holders, aprons, curtains, dresses and other small items that were contributed by members working at home. After two months of meetings and work days, it seemed like the group would run out of energy, but they were still going strong.

The only draw back at our meetings was the food. The Sioux, like most Indians, always eat when they meet together, so we took turns bringing enough coffee and sandwiches to feed a group of men, women, and children, totaling some 50 persons at each meeting. On low incomes, this did become quite a burden, but somehow we managed.

We had a social committee that planned parties. Our holloween party will long be remembered by the people in the community because we laughed so much we almost raised the roof. A baby shower and a house warming party were held and we presented a young man going on relocation with a gift and money donation. But we found out later that he didn't want to leave on relocation after all. Each Saturday night we got together for square dancing. We had a lot of fun with our square dancing and we only had two songs that anyone knew, so we used those over and over again until we became quite skilled at that one dance. This square dancing did stop, however, because of serious criticism from an older woman, and this was the only battle that we lost with the gossipers and the agitators.

At first we had very little to do with Indian celebrations because we were not recognized, and we weren't stabilized as a club, but during Thanksgiving, we gave a big dinner for the community and we set a table that was 30 ft. long and at that table we fed all the men. We also put the old women at one table and through this we became recognized as a group and word of our activities spread throughout the reservation.

During the New Years celebrations we received the greatest recognition when quilt tops and materials from the people were given to us during the give-away. I might also mention that we cooked commodity food once a month with the nutritionist from the PHS who came to the dance hall to cook with us. We are going to start a new way of cooking and that woman from the PHS will come into our homes and we will take turns in cooking on each others stoves--most of the cooking is done on the wood stoves except in the summer time when they use kerosene stoves.

These are just some of the accomplishments we have as a group. It would take a long time if I would tell you of all the things that we did, the fun we had working together, the fact that we knew that we were together in every thing that we did, and (especially having gossipers) to form a group into a stable organization.

We went to the BIA, who didn't know we existed, and we asked them to find a bead work market for us because we were interested in turning out tourist items, things that a tourist -- not a collector -- would buy for less than five dollars and we got some beads and we started experimenting with different things that could be made to sell to tourists. At the present time we are sewing a tepee which will be used as a tourist attraction out in front of our dance hall by the highway. The dance hall is also the community hall and the highway runs right in front of that. Several women are already making handicrafts which will be sold during the summer months on a production basis. It was planned by the community that the young people could sell the items and they could also take the tourist on trail rides up to a near-by look-out point where they could see over the rest of the reservation, using local horses. School boys and local dancers were willing to dance. It was thought that some kind of an income be brought into this community.

It has been written and heard many times that the greatest problem on the Pine Ridge Sioux reservation is the spirit of hopelessness, the apathy and lack of initiative. Yet behind all this description there are people who want to do something, they want to be useful, they want to be together and help others and they want to feel independent and strong.

The very existance of this women's club, the very fact that they could organize themselves, and could become constructive, proves this very thing.

A pattern has been established and will also be continued because it was organized locally. The leaders were picked locally, there is no one outside the local community that controls the group and it will continue because it is going to be judged by the local people and not by those outside, and also it will continue because it is important to these women and men that this club continue.

In the CAP being developed, women can further develop and prove their usefulness by giving their time and effort in such projects as nursery aides, recreational aides, health and homemakers aides. Those Indian women with a background in training in nursing or teaching can be fully utilized to the teaching of other women, such basics as how to care for a child, how to spot diseases, how to take care of yourself in prenatal care and what motherhood is and what it means. These are essentials, that if they are learned, will help keep down this spread of poverty that we are trying to fight now.

With the involvement of mothers in these community programs, it will certainly give new light to the method of rearing children and perhaps better prepared children in the years to come will mean the end of problems that plague the Indian people today.

Most Indian mothers are concerned with their children's present life and with guidance they will be able to prepare these children with a better life. To start with the local community action program is a great step, but this step and the impression which it will leave behind will last for years to come. Each woman must succeed according to her capability. Time is not important. It must be important that the Indian woman realize that she has a great part in this growing society and realize how important her position is to her husband, children and to other people who depend on her for guidance and security. I can think of no better way to express the hope of the Indian women than to tell you of the words of a 25 year old Sioux girl. She is a full blood, she is unmarried and has four children and was forced to quit school in the 10th grade due to the birth of the first child, and yet she has applied for training under a CAP, and I'd like to leave these words with you this morning. She said, "I'd like to work with people, and I'd like to teach myself and others to lead better lives".

Thank you very much.

Warren Cardwell, Director Indian Unit, Community Action Program, OEO, Washington, D.C.

It's an honor and a pleasure generally, to be here with you in Tempe, to participate in this meeting. I want to thank Dr. Roessel and all the others connected with developing the meeting, for inviting me to speak with you.

At one time, I lived in the southwest, and thought it rather right coming back home to be here, although I can't help noticing that the University has changed a great deal. I really am happy to have this opportunity to become reacquainted with many old friends and to have the opportunity to make new friends. Although I have been associated with Indian matters for many years, during which time many of us became acquainted, I'm new to the Office of Economic Opportunity --having joined the Indian section under the Community Action Program less than two weeks ago. Because I'm a newcomer in my present role, I'm happy also to have the opportunity to get together with you in order to share with you my views on a few things which are important to you. I know they are of importance because I've heard them discussed during the conference.

First, I would like to tell you about the way I see the function for the Indian Section of the Office of Economic Opportunity working.

Secondly, I'd like to discuss with you the way in which the Indian section, thru action, will actually carry out these functions.

Now the function of the Indian section really is very simple. It's easy to understand, we have heard it said here a number of times during the past few days. Basically, that function is to be of help to people on reservations, assisting them, developing their own resources and means of reducing poverty, the causes of poverty and ways which they find appropriate for themselves.

I want to assure you that no effort is going to be spared in making sure that this assistance is given. When the people want it and where they want it.

Having briefly touched on what I see of the function of the office, I'd like to quickly move on to another point. Here again I'm going to strive to keep my remarks very brief because the very important workshops are coming up next.

A second point: how is the Indian section actually performing its functions. Once again I want to say that we have heard considerable mention here at this conference. There has been a lot of interest in it, concern with it, therefore I think that even on a generalized basis, there is repeating.

A community which wishes to learn about the assistance which they can obtain in order to develop its own resources of its means of reducing its poverty --need only to let us know. As soon as the Office of Economic Opportunity learns about this community interest, then we'll begin to make some arrangements for a representative of the OEO to visit the reservation where he will do several things.

The representative will go over with you the provisions of the EOA of 1964, also he will provide the kind of consultation services which is needed by the people as they develop their own CAP organization in response to their needs as they see them.

I'd like to point out how these plans bring in all available pertinent resources concerned with reducing problems of poverty.

Once the people have organized themselves for Action and have prepared for CAP and send it on in for consideration, the Indian section will give it prompt consideration and attention. It will be reviewed as rapidly as humanly possible. No effort will be spared to do this.

It must, of course, be reviewed for a number of things, one of which is to make sure it meets the requirements of the law. In some cases, modification may not be necessary and these can be arranged through negotiations, but I want you to be assured of one thing here and now; that is, the intention is not to obstruct progress, instead the intention is to approve progress at the greatest speed possible.

Now then, once a CAP is approved and funded, it is made available to implement it. We don't feel we could meet our functions if we just forget about it. We feel that such a reservation should receive still more visits from the OEO representatives, who while there, should meet with the people and provide such consultation to them as they want, as they set about to put their anti-poverty Community Action Program into effect, also if the community wishes to add new components to its community action effort, the consultant should sit down with the people and see how this can be worked out.

You will notice that throughout my brief remarks, the way I see the functions and the actions on the Indian sections, we have placed heavy emphasis on the involvement of the people themselves of the development of CAP and in this regard we believe that the people who are suffering from the rigors of poverty on reservations know what their problems are. Also, we believe that these people possess a number of characteristics, ability, willingness, creativity, resourcefulness, flexibility, dedications, and last, but not least, energy.

I think the events of the last two days, the statements of the leaders who have stood here, Indian leaders who have spoken to us, have proven this point. They have been able to do these things.

This belief was also born out by the fact that Indian projects have been approved. Now then, all these qualities which I have mentioned, which there is proof to believe exist, are important ingredients; indispensable in readiness, mounting and operating determined, coordinated, and most importantly, successfully attacking the oldest and greatest problems on Indian reservations--Poverty.

As I indicated before, the function of the Indian Section is to help people mobilize their own resources in order to combat poverty, and I have tried to briefly outline some of the ways in which we intend to carry out this function and the aim. Of course, something we all share, is to speed up the day when Indians will have the kind of life and future that they want for themselves, their children and grandchildren. I'm not going to go on any longer. I see it is getting on towards our meeting time. I would like to again thank you for the opportunity to meet and talk with you. I'm going to be here for the remainder of the day, and I'd like to chat with some of you individually. We have things you'd like to discuss. Meantime, I sincerely hope that we'll all have an opportunity to meet again soon and again, thanks to the people who are responsible for the program for allowing me to be with you and thank you folks for listening.

INDIAN EDUCATION CONFERENCE

NOON LUNCHEON

March 13, 1965

Dr. James Officer, Associate Commissioner of Indian Affairs, Washington, D.C.

Let me just convey to you the regrets of Commissioner Nash at his inability to be here with you today. He had sometime ago told Mr. McKinley that he thought he would be able to be present, although he had a conflict between this conference and another in San Diego, also concerned with the subject of education. At the last minute, he found he was going to be unable to fulfil both commitments, and since he had accepted the other one earlier, he felt that was the one he should honor this year.

So I am very pleased he asked me to come down and represent him. This is not the first opportunity that I have had to attend one of these education conferences, as many of you recall. In fact, many of you know I've attended four out of the six that you had.

My first opportunity to attend an education conference here at ASU was in 1961 when I was a member of the Task Force and we had the fortune to time our visit to this area with the holding of the conference, and both Dr. Nash and I had the opportunity to speak to you at that time, and neither of us knowing that we will be engaged full time in the business of Indian Affairs. At that time, Dr. Nash, between jobs, so to speak, had been Lt. Governor in the State of Wisconsin, and I was still on the staff at U of A.

These past four years have been very fulfilling ones for me, very rewarding ones and, I might add, in certain respects, very frustrating ones.

I haven't been able to accomplish all the wonderful things that I might be able to accomplish 4 years ago. I'm not even certain that I've been able to accomplish any percentage of it. But I do feel that we have moved forward in Indian affairs the past four years and I hope that we can continue to do so in the months and years ahead.

I won't try to emulate on Oliver who was your MC last night and give a performance or anything like his, but I must confess to you that around the Washington office I am known as the Lester Oliver of the BIA. I feel obligated to tell you one of the stories Wayne Platt is probably going to hear, because he thought he was the Lester Oliver of BIA. But I heard a story the other day that has been going around among the tribal operations office in Washington, about the Indian tribe that was having trouble with its superintendent. Now this is an old time Indian tribe and an old time superintendent - we don't have these kind of problems anymore in BIA. But in this particular instance, the superintendent was showing himself rather negative toward some of the things the Indian people wanted to do and when the Indians come forth with a proposal, he was very quick to respond - he usually responded with a resounding NO, and finally one of the old time Indians got completely fed up with this sort of an attitude and he stood up in a council meeting and he turned to the superintendent and he said, "I'm through, I'm going to resign from this Indian tribe and this reservation and I'm going to organize my own Indian tribe, and I'm going to call it the Polecat tribe and I'm going to enroll you as a full blood."

Well, I think those of us who work in the BIA and those of you who are Indians understand each other perhaps a lot better than the general public, with the things that we do even though we don't always agree. Now, with that very brief story, I'm going to retire from the field of telling jokes, and acknowledge the superiority of Lester Oliver in that field. I'd like to say that with the respectful comment made last night by your speaker, just as he found L.O.

very hard to follow, I find Charlie Minton kind of hard to follow; (the luncheon speaker). I was not privileged yesterday to be at the luncheon, but I did read what Mr. Minton had to say. I thought it was a most elegant expression from the heart and mind of the man who has given up both his heart and his mind and, in fact, most of his life working with Indian people. I would hope that when I spend as many years in this field as Mr. Minton, that I might be able to say something as sincere and as inspiring and as completely from the heart and mind as I'm sure that speech that you heard from Mr. Minton yesterday was.

This is an education conference and the theme of the conference here is: Use of Educational Weapons in the War on Poverty, and yet knowing, the two days I've been here, I've heard very little about education. I've heard a great deal about CAP and perhaps the education that many of you and some of us are seeking and in how we go about in developing it and applying for and implementing CAP, whether it be in the field of education or something else, and we heard a great deal about talk on self reliance and about self sufficiency. I thought Jimmy Hena gave us a very fine speech yesterday afternoon. I thought it was very outstanding. He said some things along these lines that I'm going to elaborate a little on this afternoon in my own way and if I distort them so that I get a result here that Governor Hena didn't have in mind when he made his remarks, I'll apologize to him right now and he and I can iron it out later.

I don't want any of you to ever be mislead in this matter of self-reliance; I think self-reliance in the modern world is not so much being able to do for yourself as being able to know where to go and who to see in order to get it done and this means with respect to the development of CAP and other programs that involve the participation of the local community that it is exceedingly important that you recognize sometimes that you must go outside your own resources in order to develop a program and to implement it as well.

Gov. Hena mentioned yesterday afternoon, for example, the average American community tends to apply for some kind of program and under Title II, under OEA maintains a staff of professionals, a staff of specialist technicians, if you will, who are in a position to have the experience in this education, and the background to prepare a pretty fine program proposal. And I can say on the basis of what I have learned from my friends of mine who work on OEO in Washington, that it is not unusual for a community to take a staff of specialists to Washington at the time it turns in a proposal and to have those professionals and specialists available during the period of time that the proposal is being considered by OEO, so that if any changes are necessary, those can be made right on the spot. But it isn't always possible for Indian communities to do the same thing; in fact, as an anthropologist I feel called upon to mention to you that there are several rather significant differences between Indian communities and other communities that will affect the Indian participation a greater or lesser degree under OEA.

Most importantly, as Gov. Hena mentioned yesterday, there is an element of dependence within Indian communities that is not characteristic with communities outside the reservation. There is less self-containment, if you will. Now, this is not the fault of the Indian and I am certainly not here to criticize for him. I am only saying that some of the institutions which one would expect to operate in a community away from the reservation are not autonomous at the reservation level. For example, an American community normally has a school system that is maintained to you, one of the most powerful of all, and self-contained of all political units of our society, the local public school district. And a local public school district can pretty well originate and carry out a CAP or any other kind of program making use of the assistance of OEO, without having to call on many outside agencies.

The school system of an average American community is largely a self-contained community with certain activities and also certain regulations coming down from the state level and, in some cases, from the county level. The same is true with the system of each that we have in the community is the system of streets.

This is something that's been asked through local taxation, of one sort or another, and you have a set of local administrators who are largely in charge of the program. As to the road system on Indian reservations, as with the school systems, you have outside education and the BIA or even the public school district in a school case and there may be any number of other agencies that come from the outside. Now, all of this makes it more difficult as Gov. Hena indicated yesterday, to muster a staff of professionals who are completely under the organizational control of an Indian community in order to come up with a program.

It also means it is more difficult for an Indian community to get together the facilities that it may need to supplement what ever kind of program that it is planning on developing.

So, what I'm really getting around to saying to you is, that I hope that you won't let your desire to make a program as much your own as you could possibly make it. Keep you from taking advantage of what ever facilities or expert advice may be available to you on your reservation in your local community and within your county and state in which you live because there is again, as Gov. Hena pointed out yesterday, a rather large reservoir of good-will toward the Indians if we just go out and seek it.

We in the BIA, like many of you Indians from different reservations, have kind of wondered what our role is going to be in this program of fighting poverty on Indian reservations beyond what it already is and what it has been in the past.

We are not entirely certain as to what that role will be even yet. I hope that you will write us into the picture where you see we could be an advantage to you and I think, as most of you will know yourself whether you feel it's safe to do this, I think there is some of you unquestionably, from the speeches that I heard in two days, will feel that if you go in and force the superintendent to help you it won't be very long until it will be the superintendent's program and not yours.

Yet I am sure, on the other hand, there are some of you people who come from reservation communities who wouldn't think of starting OEO programs of any sort without taking advantage of what ever resources are already there, provided by BIA, and if you don't have this feeling that the Bureau will take over, and I think a lot of it comes from the individual experiences that you have had with individual representatives with BIA.

Speaking from the level of the Washington Office, I can say that we want to help you in every way that we possibly can for the development of your programs. We want them to be your programs. We don't think, in your case or any other case, that you are going to be able to work out anything that is very large, since in certain areas, without involving some kind of technical advice, either in the development or the execution of the program from outside of your immediate circle, it's a fact of life in this modern world that there are legal complications that are connected with applications sometimes. There may be complications of other professional or technical nature that involve other consideration.

Now, if you got an agency already available, whether PHS, local Public School District, the Church, BIA or any other local agency that you have access to that can provide you with this kind of assistance, don't try to do without it just to indicate your independence, because doing without it may mean that you won't get what you actually want out of it. Try to keep it under your control if that is what you want and I think it should be what you want, but don't get so carried away with the idea of total independence and self-containment and self-sufficiency and self-reliance that you fail to take advantage of the fact that there are these other resources, these other institutions, these other agencies available to help you out.

You just determine where you want them to help you and you ask them for that assistance and that goes especially for the BIA. I think that you are becoming kind of discouraged, some of you a little bit too early in the game as far as the opportunities for you under OEO are concerned. After all, we are just getting started with this program. It is a difficult program, it is a magnificent concept, really, and there is every eagerness, at least that I am aware of in Washington, to be sure that the Indians are brought in for their share of participation in the program.

Give it a break, be a little more patient about it. I hate to stand around a group of Indians and say be patient, when so many of you have had to be patient so very long, but that is the only thing that I can suggest to you. Anything that comes to you through this kind of an arrangement and anything that envalues the mustering of your own resource when you hadn't been accustomed to mustering them is bound to take a certain amount of time. I remember three years ago, when we first talked about public housing. Now here's a CAP - Public housing on Indian reservations. When we first began to talk about it in the period immediately after the Task Force reports, there were a lot of people who said, "Oh, we don't want to go there to the public housing administration in Washington". If we had a housing program, we want it to be just the Indian housing program, we want it to be only for Indians on reservations and we don't think we will ever get any help out of these other agencies. But it hasn't worked out that way and yet, it has taken us a while to have it worked out, even as far as it has.

Thanks to a wonderful woman who happens to be in charge of the public housing administration - a woman who has deep interest in working with Indians and the willingness of Mrs. McGuire and the lawyers for her staff to bend the program just a little bit where they had to bend it in order to make it serve Indian reservations.

We are beginning to move out now with Public Housing Authorities in Indian reservations in what I regard as one of the better efforts at CAP which the Indian Bureau has ever been engaged in and the fact that we are showing a degree of success where this program has now been in operation for a year or two, should give you some cause for optimism about what can be done in these other areas as well.

So don't despair at this point and presume that because all of a sudden the maximum did not arrive shortly after Christmas or 2 days after OEA was passed that we are not any closer to it now than they were at this time last year. I do think there are a lot of good things to be had from this program and

I hope you will take advantage of every one of them. But I will again emphasize that your success in some of these programs will depend not only upon the degree to which you can generate interest and enthusiasm within your own community, but the degree to which you can muster all of these other forces to work with you and for you in helping to put the program across.

This might even include some forces that right now are a little bit hostile. There are elements in your community that you feel have been reluctant through the years to work with you and to help you and to cooperate with you and maybe a part of your CAP ought to be concerned with winning over some of these forces and getting them to work for you, and I'll repeat that definition I gave you earlier. I think self-reliance in the modern world means not just being able to do it yourself, but knowing where to go and whom to see in order to get it done. That's going to be important to CAP.

Some of you have been seeking assistance up to now from the agency that I represent, BIA. I think a certain amount of you have been disappointed that we can't give you more of the answers. I don't know whether you would get more answers if you went directly to OEO. I presume you could get some more, but this program is still developing. I hope, as Mr. Boone indicated last night, that we can work out the bugs in this thing as quickly as possible, because Bureaucracy has a tendency to get kind of rigid after a period of time, and when one's been around as long as the BIA, the rigor mortis is pretty well taken over. We don't want that to happen until we get a pretty good looking potential for use here in the OEO. So, bring your criticisms and suggestions in to OEO. Bring them to us and we will transmit to them, or at least we will point the direction, and tell you where to go to take your complaints. We do know that we haven't got any other answers for you.

This is an informal kind of an address that I have made here today. I hadn't an attempt to emulate some of the other speakers. I hadn't something prepared. In the first place, I only found out last week I was going to be here and I've been on the road ever since, and secondly I wasn't quite sure what the conference was going to be concerned with, so I had to put this thing together as I come along and I'd like to close this afternoon with just a couple of personal notes having to do with these conferences, even though I haven't heard as much about education assistance as I have heard in previous ones.

I have heard a lot of very able, very forceful Indian speakers speaking for themselves. I think Bob Roessel, who has been with these things since the beginning, has noticed this progression that I've noticed from the White man doing all the talking to the Indian. Doing most of the talking, asking lots of questions and in essence, being more severe by the presence of governmental office which has been the case in the past and actually perhaps getting some answers to the questions which they have asked.

This is an important development. I'm very glad to see it and it makes me fully aware of the value of the conference of this kind. I think this is the biggest one you have ever had, isn't it Bob. As a matter of fact, I took this speech in assignment today, primarily to be sure of having a seat for the luncheon. I understand you turned away a good many people yesterday.

Let me tell you in closing here, a couple of ways that I'd like to see some educational improvement brought about through OEA and through CAP on the part of individual Indians and possibly some degrees through a program like VISTA.

One of the major deficiencies, in my opinion of the BIA school system today is the deficiency in the area of physical education.

There was a time - it hasn't been too many years ago - that if an Indian school had a football team, it was generally talented by the local authorities to be the best football team in the area. Indians had the best reputation as athletes. There aren't very many of our BIA schools today that have much to offer in the way of athletics. I regret that I just don't know what happened there. I don't know how we came to fall from grace, but I think we can take it back one of these days. Good coaches and athletic directors and good physical education specialists perhaps are not easy to come by. Maybe through the VISTA program, maybe through some kind of CAP that would make use of Indians to excell in physical education. We could develop programs like that and see that the Indians get back on top in the general area of athletics, where I feel he has the natural abilities and also a great many interests. Indians, I find, are great sports fans. I used to be a sports announcer down in Tucson and some of my best fans were Indians. I go out on the Indian reservation, and they didn't know I was an Anthropologist and later some of them were surprised I was in the BIA and that they remembered I used to broadcast the U of A football games. I'm sorry I mentioned that word here at ASU.

In any event, I think that one kind of a program that you might want to think about, some of you thought about it in the context of the summer program. I'm thinking about it in the context of a program that would go right along with your school activities throughout the school year.

Here's a kind of program that you work out by making use of the facilities that somebody else has put on the reservation. In other words, this is the kind of program that you might want to go and sit down with the school principal. If you are in an area where there is an off reservation or on-reservation day school sit down with the principal and say how can we work out a program of Physical Education for this community that would make use of the school facilities. I think that you might find that you get quite a bit of cooperation in working out something of that kind.

I think you could do the same thing with the Public School system. I don't suggest that this will be confined to BIA system, but I'm presuming that maybe the Public School system is better in some public schools. I don't know that's necessarily true in all. But simply because we think we plan to de-emphasize this a little bit in the last few years in BIA.

I've also noticed through the years that along with having the considerable interest in athletic achievement and physical education that Indians are pretty strong on the idea of speech.

You go to a council meeting and you find the old timers are already up there whether he is speaking in Indian or in English and a good spell-binder really holds an Indian audience and obviously enjoy the prestige in an Indian community. I think we need better speech programs for Indians and in some of our schools, too, and I think we might very well consider how we could turn to OEO for some sort of assistance under one of its titles.

On improving the opportunities for speech training, I think we can make good speakers out of as many Indians as possible, then at the same time we can be sure of the assuming proficiency in English that has always been a characteristic at the time of educational programs has been provided.

Music is another field. I think Indians like music and dances. We haven't explored all possibilities in those fields either.

What I'm saying essentially, is that all of these things are the kinds of programs that the Indians, I think, will respond to and the kinds of programs that Indian communities could originate and could implement, but it might be necessary in all or in some of them for the Indian community to work with some other kind of agency; public school district, or with a county school system, or BIA school system and the very fact that you couldn't work a program like that out entirely without some outside assistance shouldn't deteriorate, non-the-less, from developing. Don't, again I say, don't feel that self reliance simply means that you got to do the whole thing yourself. You can muster a lot of outside resources to help you and I hope that you'll do it. I thank you very much for having me back for another Educational Conference. I'll look forward to seeing you again next year.

Dr. Meador.

One of the main things I want to tell you in this session is the opportunity that you have to meet individually with some of the consultants from OEO, some of the other people who are experienced in filling out these forms that we will bring about today.

At yesterdays and this mornings meeting we heard from various tribal leaders in their presentations and the individual representatives in the field of education.

The theme of this conference is education. It is a fact that education is basic of survival in the competative world through education on the part of the Indian will partly eliminate poverty.

In this conference of 1965, something new has been added. In 1964, a piece of legislation was passed called OEA that most of the Indians realize in the past, were disappointed and disillusioned by the government and its agency presenting Indians with various programs and never did materialize. Through OEA it has been left squarely on the Indians shoulders, it is up to the Indians themselves to take advantage of this. With what you have learned here, you the delegates and the tribal leaders know that there is a lot of work to be done. Be patient, analyze your problem, find out what your people need most on your respective reservations and make every effort in submitting a program. This is the only way to find out if the government is sincere in helping the Indians.

This is all I have to say and I want to thank all of you for what we have learned. The problems, the questions that we have asked. We hardly got the answers to some but we can still go home and analyze some of these problems and try to figure out the titles, sections under EOA.

Thank you.

Dr. Meador - Summary - Saturday Afternoon.

I bet a lot of you can't summarize the few days and I agree. Really, I'm not going to summarize-too much has gone on. We broke up into various groups. We had two conferences going on, we had reservation problems, so it becomes impossible for me at least to summerize, but I did want to take this opportunity to really thank the people that had a hand in making this conference possible. The list is long and the workers were many and did an excellent job.

I see in the audience a couple of people, George Gill, Nick Lee, who helped us with other conferences and I don't mean to discredit their contribution because they were great; but because this year we had the most outstanding teams we have ever had, and I can say this because I really was a by-stander on a lot of this planning, but under the direction of Bob Roessel, this conference has become a tremendous thing. I have some figures here about the number of people involved here - 475 have registered at the Indian Education Conference and that represented 40 tribes. That's a lot, isn't it. And they came from 20 states. That is a pretty wide representation and of course, there at the Southwest Regional Youth Conference, we had 150 registered. Some did not register, so we really had more attending there than that number, but it was really great.

Francis McKinley has been a tremendous help. We really feel lucky having him with us now here at ASU and in Arizona and his contributions cannot be overestimated, I don't think.

A lot of people made this a great conference. I'm proud to have the opportunity to express this publicly.

If I was to summarize the conference, I was thinking that not the whole conference, but at least the three meals we had - the first speaker seems to me he asked us to ask ourselves who we are just on the stage in another line - he has asked himself who he is. I think he pointed out that as a psychiatrist he was speaking as a psychiatrist and he was also speaking of a warm human being, he was asking us to ask ourselves who we are.

Seems to me like this is one of the tings he feels is necessary for me to do. If I, Bruce Meador, want to become a self actualized person, if I want to become a functional member of my community, I need to ask myself who I am and I need to have a strong sense of identity.

It seems to me like he set the stage for the speech by Richard Boone. Because, didn't Richard Boone really say, didn't he really emphasize the importance of each one of us asking ourselves that question? Isn't this what he meant or is this one of the main things he meant when he said we must, in this war on Poverty, the people who are directly involved must exert direction and one of the reasons why the people directly involved, isn't the reason they must exert this direction. It's generally agreed that, for instance, your students in your class, if you are a school teacher, that they should have a role in determining the course, the direction that the class is going to take. This sounds like a psychological point of view, the motivation that increases the interest of the subject matter, but more than that, more than that seems to me when the people directly involved, in this case the Indian people. When the

Indian people have a hand in deciding what sort of poverty program they are going to have, what sort of War on Poverty they're going to wage?

Didn't they ask themselves the really ultimate question or one of the ultimate questions of life which is to "Who am I?" So I would like to suggest to your consideration a theme which ran through at least some of the talk on this question - WHO I AM? Even the talk today by Mr. Officer - seems to me that when he was saying don't get discouraged too easily, he was telling us, or this is the way I interpreted - one of the reasons we get discouraged when we start to fill out those forms is because those forms force us to ask the questions, who we are, and this is a difficult question to ask. Is a difficult question to answer.

It's much easier as we become discouraged, because we are forced to look inside ourselves - look inside our tribes, look inside our problems and so we become discouraged and we blame the people in Washington for something like that. But, of course, actually part of the fault lies in our unwillingness to examine ourselves. So I would suggest, and I repeat myself, for you to consider the possibility that one of the themes that went through this conference was the need for us to ask ourselves the question - WHO I AM.